Volume 20, No. 1 Spring Number, 1931

Bulletin of Friends' Historical Association

CONTENTS

	PAGE
Washington Meeting House ..... *Frontispiece*	
The New Meeting House in Washington..Walter F. Price	1
An Early American Writer against Quakerism Henry J. Cadbury	5
Papers of John and Elizabeth Estaugh..Rebecca N. Taylor	13
New Home of the Historical Society of Frankford *Illustration facing*	19
New Home of the Historical Society of Frankford Caroline W. Smedley	19
Otsego Purchase of 1769.....Amelia M. Gummere	21
Manuscript Meeting Records.....J. Russell Hayes	24
Records of Frankford Monthly Meeting..Walter Brinton	25
Joseph Foulke's Visit to Long Island, 1837	27
Notes and Queries	32
Annual Meeting, 1930	36
Items from Periodicals	38
Book Notices	46

Communications concerning circulation and editorial matters should be addressed to Editor, Bulletin of Friends' Historical Association, Haverford College, Haverford, Pennsylvania.

Dues and subscriptions should be paid to I. Thomas Steere, Treasurer of Friends' Historical Association, 30 Buck Lane, Haverford, Pennsylvania.

Subscription price, $1.00 per number, $2.00 per annum. Half price to libraries ordering direct from Bulletin office. All members receive the Bulletin without extra charge.

OFFICERS OF FRIENDS' HISTORICAL ASSOCIATION

President: Charles F. Jenkins
232 South 7th Street
Philadelphia, Pennsylvania

Vice-Presidents: Rayner W. Kelsey
Amelia Mott Gummere

Secretary: Anna B. Hewitt
Haverford College, Haverford, Pennsylvania

Treasurer: I. Thomas Steere
30 Buck Lane, Haverford, Pennsylvania

Honorary Treasurer: James H. Atkinson

Curator: Lydia Flagg Gummere

Editor of Bulletin: Rayner W. Kelsey

DIRECTORS

Walter Brinton	Charles Francis Jenkins
John W. Cadbury, Jr.	Rayner W. Kelsey
Linda W. Corson	Horace M. Lippincott
Henry Ferris	Albert Cook Myers
Amelia Mott Gummere	Walter F. Price
Lydia Flagg Gummere	I. Thomas Steere
Anna B. Hewitt	Edward Woolman

Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey.

Annual membership dues, $2.00. Life membership, $50.00.

" Perpetual Membership " has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, " In Memoriam."

Volume 20, No. 1 Spring Number, 1931

Bulletin of Friends' Historical Association

THE NEW MEETING HOUSE IN WASHINGTON

At the request of the Editor the following letter was written for the BULLETIN by our fellow member and Director, Walter F. Price, who was the architect (of the firm of Price and Walton, Philadelphia) in charge of planning and building the meeting house. An account of the meeting of dedication, First Month fourth, 1931, appeared in *The Friend* (Phila.), 1 mo. 8, 1931, and in the *Friends' Intelligencer,* 1 mo. 10, 1931.—EDITOR.

To the Editor:

In accordance with thy wish I am writing to relate various facts concerning the building of the new meeting house in Washington, District of Columbia.

Several causes brought about the building of the house. The first one was the interest that Mrs. Hoover and Mrs. Charles D. (Mary Vaux) Walcott took in the recently built Westtown meeting house. From Mrs. Walcott I learned, early in 1930, that there was a real need for a dignified and conservative meeting in Washington, to which all who wished to worship in the Friendly way could resort,—a place similar to that provided by the meeting at Atlantic City.

When Mary Walcott first telephoned to me at my home, she said that she had secured the option on an ideal site, near her own house in the northwest part of Washington. She also mentioned that Mrs. Hoover and she, having visited meetings in Virginia and other states, felt that no meeting house seemed to have the same dignified suitability for Washington as the one at Westtown. The fine initiative of Mrs. Walcott, seconded by President and Mrs. Hoover and other Friends, secured the plot referred to above, which had two great oak trees and smaller locusts, on a slope inclining toward Florida Avenue and flanked by Phelps Place and Decatur Place. The woodsy feeling of this location was enhanced by the presence of great oaks and other trees on the other side of the party line. Thus the finished building, viewed from

the Florida Avenue side, appears to have a background of real woods.

Late in the spring a telephone message came from Mrs. Walcott that she had taken a woman Friend to Westtown who liked the meeting house there, and who was willing to give the funds for a similar building in Washington, which should have the same kind of stone and the same interior finish and color. Only later, when working drawings had been made, did Mary Walcott divulge the name of this kind donor, who was Lucy W. Foster, of Westerly, Rhode Island.

The building committee was made up of Mary V. Walcott, Treasurer, Elsie P. Brown, E. C. Stanton and H. B. Stabler, all of Washington. An excellent contour plan of the plot of ground was generously made by E. C. Stanton, assisted by M. F. Rouse.

The needs of the meeting required a large number of class rooms, also social and other rooms in the basement, which, owing to the grade, became merely the first story of a two-storied structure. Moreover, as the building would be filled to capacity as long as the present President was in Washington, it was necessary to have an adequate ventilating system. This was installed, as were also the boilers for gas heating, the intention being to make the building as perfect as it could be, using all the modern mechanical devices necessary to that end.

Furthermore, the building committee asked us to provide room for future expansion, so that the one-story projection fronting on Decatur Place, with its colonial door, would be merely the lower story of a future two-storied building, which would have a gable perhaps three feet lower than the adjacent gable. This upper part would contain two rooms, while against the side wall that shows in the picture, would be a one-storied structure, with gable almost touching the gate. Thus when these are added, the group will have its final form.

The colonial door of the one-story projection on Decatur Place is really the front door for entrance from the street. Its special advantage is that automobiles can drive close to it permitting passengers to enter the building with slight exposure during inclement weather.

The meeting house is a composite of several American meeting

houses, though the face stone, which is Foxcroft, has only one antecedent that I know of, namely the house at Westtown. We chose the Foxcroft because it is the most beautiful grey stone we know, having a satin-like texture. I spent parts of two days visiting the outskirts of Washington trying to find a local stone that would give a good grey. After carefully examining several pieces of masonry, I said they had showed me some beautiful stone work, but not one inch of grey; their stone was all buff or blue. Accordingly, two-thirds of the face stone was taken from the Foxcroft quarries near the West Chester Pike, the remaining one-third being of similar shape and cleavage of local stone, having a brown cast. We considered ourselves fortunate to have the Foxcroft, because a few months earlier a wealthy purchaser had bought the whole tract containing four Foxcroft quarries, and only one of these was allowed to remain open.

The hoods over the two east doors are common to the country type of stone and brick meeting houses in the neighborhood of Philadelphia. The north porch is of strictly colonial design. On this porch open the doors which are hung with strap hinges from the Birmingham meeting house in Chester County, Pennsylvania. This historic hardware was secured through the kind help of N. Walter Suplee, of Swarthmore, Pennsylvania. It came from the discarded doors of an unused end of the old meeting house.

In the interior of the meeting room we have used the pattern for the wainscot shown in the old Merion meeting house, dated 1695, which has the unusual feature of a double bead at the joints and a very simple cap. The bench ends and gallery, and the curved sounding board were taken mostly from Arch Street, Philadelphia, but the profile of the cross section of the benches was taken from the meeting house at Coulter Street, Germantown. Again, as at Westtown, we have placed on top of this sounding board concealed electric lamps, which throw their light on the ceiling and thus indirectly light the room.

A color scheme similar to that of Westtown was followed: grey walls and grey stain on the benches and wainscot, with cream color paint on the window sash and other woodwork. The cushions are of a mulberry color. A feature of the wainscot is that as it changes height at the gallery it shows a curve similar to that seen

in Jordan's and other English meeting houses. A moulding breaks the angle between the walls and the ceiling. There are no louvred panels in the ceilings to give ventilation as in many old time meeting houses because we have fans and forced ventilation from beneath.

Owing to the grade, we are able to have a very good committee room on the same level as the meeting room. This committee room has a colonial fireplace with marble facing. It has also a paneled wainscot, a quartered white oak floor, and a dainty plaster cornice. The intention is that this room shall be furnished as a reception room, with good colonial furniture. Opposite this room and the entrance to the outside, stairs descend to the ground floor. This stair-wall, like the committee room above, has a paneled wainscot.

Aside from the large Social Room, with its fireplace, the most interesting room is one nicely furnished, that has a beamed ceiling. To Mary Walcott belongs the credit for the idea of using in this ceiling some old timbers that were removed from the White House about three years ago. This material is of great interest in that it was built into the White House in 1814, after the British army had burned Washington. After three visits to the mill which had these old beams, we succeeded in getting a supply of the material which now makes the ceiling of this room a thing of beauty and of historical significance.

Toward the close of the building operations we put up a shaft of stone in a sunny spot, convenient to those who pass in and out of the building, to support a sundial. The names cut on the stone were Fox, Penn, and Woolman, with the motto taken from the old dial on the lawn at Westtown, dated 1846: "I mind the Light, dost Thou?" Since the opening of the meeting house on the fourth of First Month, 1931, Francis R. Taylor has told me that he expected to plant at the base of the dial an ivy that he secured from the yard of the parish church of Fenny Drayton, where George Fox was baptized.

There is one feature in the setting of this building that differs from that of any other city meeting house that I know. Instead of the usual high brick walls surrounding the yard, there is an iron fence between stone piers, resting on a retaining wall. We

promised the commissioners, who made several concessions in the placing of this building, that we would try to give the effect of a tiny park in the center of Washington. Therefore the fence had to be sufficiently open for the public to see the shrubbery and trees. For the masonry of the piers and retaining wall we used the Foxcroft stone, with trimmings of limestone. The design for the caps of the four gateposts was taken from the fine old walls and piers that surround old St. Peter's Church, in Philadelphia.

Very truly thine,
WALTER F. PRICE.

AN EARLY AMERICAN WRITER AGAINST QUAKERISM

BY HENRY J. CADBURY

One of the earliest, if not the earliest, of anti-Quaker Americana has been brought to my attention by being mentioned in two recent English books on Quakerism by German authors.[1] And to show further the international character of the anti-Quaker (as of the Quaker) interest I may add at once that the book itself, though written in New England, was published in England and received its title from a Dutchman whose adventures in Germany had been recorded by a Frenchman in Belgium and published in Lyons. Though the American work is thus not strictly an American publication, being printed in English at London translated from a work issued in French at Lyons, the identity of the American translator should be of interest not only to Quaker historians but to students of early Americana. And the translator's identity is the problem with which I here wish to deal.

The volume is so far as I know not to be found in any American library. There are copies however in the British Museum and at Friends House, London. It is a small octavo bearing the following title page:[2]

[1] G. von Schulze-Gaevernitz, *Democracy and Religion*, London, 1930, p. 13; Eduard Bernstein, *Cromwell and Communism*, London, 1930, p. 225.

[2] I am indebted to John L. Nickalls, Librarian at Friends House, for exact information about their copy. Gaevernitz, *loc. cit.*, misspells Becholdus.

Johannes Becoldus Redevivus: or the English Quaker, The German Enthusiast Revived: Visible in this Narrative. Translated into English, for the use of his Countrey-men, by J. S. Written long since in French by Guy du Brez. [quotation] Eccles 1.10. LONDON. Printed for and are to be sold by John Allen, at the Rising Sun in Paul's Church-Yard, 1659.

The translator's preface speaks of the similarities between Quakerism and Anabaptism, and says that the Quakers had "ominously crawled over the vast brynish ocean attempting our Nova Albion Shores." It is signed "Joshua Scotton, Boston in New England, 26 of Novemb. 1658." The preface refers to the French original as having appeared "neer a hundred years since" under the title of "Le source raeine & fondement des Anabaptistes ou rebaptises de nostre temps," and says the translation is only a tenth part of the original.

To give the translator's viewpoint the first paragraphs of the 1658 preface may be quoted. The language is often confused, but the last sentences quoted must, I think, refer to James Nayler as the counterpart "in our native soil" to the "comical part of the German enterlude."

To the Reader

The Soveraign disposer of beings, the times thereof, and the changes therein appointed to Adams Sons; having allotted ours to be in these last and perilious daies, signally parallel unto those which this narrative relateth: there being then, as now, Deceivers sent forth, and judicially commissionated to execute the writ of vindictive justice, upon the nonreceivers of truth in love: God sending energy of errour, that they may believe a lye, the more effectual vigilance is required of us all, that in this our now we may carry it, as those which have found the favour to be preserved and accounted faithful therein; and that the present must be of heresies, may be subserviently tending to the manifesting of us approved.

Now see the prodigious practises, and blasphemous belchings of these then Satans Emissaries, comply with these his late Agents in itching & bewitching times. I leave to judicious consideration, when as the Frogs crept out of the mouth of the Dragon, Beast and false Prophet, content not themselves to sprawl in ponds and fresh waters, but have ominiously crawled over the vast brynish Ocean, attempting our Nova-Albion shores, whose daring designs by the Lords good hand have hitherto been frustrated; that the frantick opinions of such fanaticks, may not unto the vulgar sliely pass under the mask of new unknown light, but barely may appear (as indeed

Joseph Smith, *Bibliotheca Anti-Quakeriana,* 1873, p. 390, gives the entry very incompletely. So does the *British Museum Catalogue* under "Du Brez (Guy)," misspelling Scotton as "S(catton)." A fuller entry is in the *Catalogue of the Thomason Tracts, 1640–1661,* London, 1908, Vol. II, p. 443.

they are) Satanical illusions by the old wily serpent; under such specious shews now again usher'd in: he being again let loose to try our Gospel-stedfastness, and to punish the wanton ingratitude of this our present age.

Let it be considered, whether in this small History, which though printed neer a hundred years since, the spirits, countenance, language, garb, gestures and practises of those which pass under the name of Quakers, do not lively appear; declaring themselves to be the genuine off-spring of such a father, the first and second brood so resembling the deceiver; his masterpiece in both being to break in sunder all natural, civil and sacred bonds and policies: not with Amalek contenting themselves to fall upon the rere of Gods Israel, in their march out of Spiritual Egypt; but in the day of this our Jerusalem crying Rase it, rase it, even to the foundations: and also whether the adversary of mankind hath not in our native soil, already acted the comical part of the German enterlude represented in the sequel; and whether he watcheth not his season to bring in the Tragical part also.

Of the French original at least one copy exists in America in the McAlpin Collection of British History and Theology at Union Theological Seminary, New York. It is duly listed in the *Catalogue Général des livres imprimés de la Bibliothèque Nationale* (Auteurs, Tome xix (1925), col. 310) as follows:[3]

La Racine, source et fondement des anabaptistes ou rebaptisez de nostre temps . . . le tout réduict en trois livres par Guy de Brès [without place] A. Clemence, 1565. In 8⁰, xvi–903 p.

Now what is evidently another form of the same translation not only exists in America but was published in America in 1668. I have consulted the copy at the Massachusetts Historical Society (Boston). The only other copy listed by recent bibliographers is at the American Antiquarian Society (Worcester). It is a quarto with 58 pages. The title page runs as follows:[4]

The Rise, Spring, and Foundation of the Anabaptists, Or Re-baptized

[3] A copy of the same year with imprint "Abel Clemence: Lyons" is listed in the *British Museum Catalogue of Printed Books* under "Brès (Guy de)." Full title in McAlpin Catalogue, Vol. I, 1927, p. 53. An edition of 1595 is listed in *Catalogus impressorum librorum in bibliotheca Bodleiana,* 1738, Vol. I, p. 187. Of this 1595 edition (place? P. de S. André) at least one copy is in America, at the New York Public Library.

On the author's life and works see especially the Paris thesis, *Guy de Brès, Étude historique,* by Daniel Ollier, Laigle, 1883, with its full bibliography. On pp. 174f. further early editions of the book are listed as follows: Harlem 1565; Strasbourg 1589; Amsterdam 1589 (Flemish translation); Amsterdam 1608.

[4] This work is catalogued in Joseph Sabin, *Bibliotheca Americana,* New York, Vol. II, p. 464, and more fully, Vol. XIX, p. 161; in Charles Evans, *American Bibliography,* Vol. I, p. 25 (misspelled as "Bretz") and in R. F. Roden's *Cambridge Press,* 1905, pp. 116, 165.

of our Time. Written in French by Guy de Brez, 1565 Minister of the Word, and Martyr. And Translated for the use of his Countrymen by J. S. . . . Cambridge: Printed and to be Sold by Marmaduke Johnson. 1668.

The preface begins: "As the reviving of this Root of Bitterness in the Quaker, after its being dead above an hundred years, caused the Translation and first Impression of this small Book under another Title: so the sprouting forth of its fruits of gall and wormwood, and the issuings from this corrupt fountain of those streams which make sad the City of God, have occasioned its second Impression under the Name and Title put upon it by its Author Guy de Brez." The translator continues to speak of the original author, who is mentioned in the famous book of martyrs, and of the omitted contents of the French work of which he says again "this translation is a small part of the Book; the rest is Doctrinal." And finally he signs himself "Thine in Christian duty, J. S."

It can be taken for granted I think that the book of 1659 is the first edition of the book of 1668, and while the latter signs only the initials, I think through it we can conjecture the real authorship. The copy at Worcester[5] came from the library of the Mather family. It has the autograph of Nathaniel Mather on the title page, and inked in by a contemporary hand on the same page after the initials J. S. the word "Scottow." On the verso of the title page C. C. Baldwin, the first librarian of the American Antiquarian Society, has written: "Joshua Scottow is the name of the translator, as appears on the preceding page, the initials of his name being filled out by Cotton Mather."

This identification, usually accepted in bibliographical references to the work of 1668, must, I think, be applied also to the London work of 1659, in spite of its explicit Scotton in the preface. The latter can hardly be a variant of Scottow (though Joshua Scottow's name has many other spellings). Possibly Scotton is a Latinization of it, but I think more likely the name was misread by the English printer and the proof of it was never submitted to the author in New England.[6] No Scotton in early Massachu-

[5] For information about the copy at Worcester I am indebted to Robert W. G. Vail, Librarian of the American Antiquarian Society.

[6] The French cited above from the preface of 1658 shows lack of verification by the original.

setts is known, but as we shall see our knowledge of Joshua Scottow, though rather miscellaneous and incomplete, is such as to justify us in accepting his authorship.

Joshua Scottow first appears in 1639 in New England records. He had come with a brother and mother from England. He became a prominent merchant and is usually called Captain Scottow. His chief interest to modern Bostonians lies probably in the fact that in 1669 he seceded with a few others to form the Third Church, now called Old South, still standing on Washington Street.[7] (How his bones would groan to know that two and a half centuries later the public lectures of the Society of Friends are usually held in that very building!) He died January 21, 1697/8, aged 83 years.[8]

Although Cotton Mather's note is sufficient proof of Scottow's authorship of the books in question—Mather was a contemporary and knew about everybody and everything—the following circumstantial evidence may be mentioned:

1. Scottow was interested in religion. So indeed was everyone in the colony but for a layman Scottow's interest is conspicuous. Sewall speaks often of his participation in the church services.[9]

2. Scottow was an author. In 1691 he published the doleful work entitled *Old Men's Tears for their Own Declensions, mingled with Fears,* etc.[10] It was printed by Benjamin Harris and John Allen, the latter perhaps identical with the printer of *Johannes Becoldus Redevivus.*

3. Scottow was educated. He had for example a copy of Stephanus' *Thesaurus* of the Greek langauge as we know from the fact that he gave it in 1649 to the library of Harvard College, with the condition attached that the college would give it back,

[7] See *Joshua Scottow and John Alden,* by Hamilton Andrews Hill, A.M. An address to Old South Church, Boston, Oct. 26, 1884, p. 9.

[8] "Memoir of Joshua Scottow" in *Massachusetts Historical Society Collections,* 2d series, Vol. 4 (1816), p. 104, says probably February 1697/8 but Hill, p. 14, gives the exact date. *The Diary of Samuel Sewall,* Vol. 1 (Collections of the Mass. Hist. Society, Fifth Series, Vol. V), 1878, p. 67, dates it January 20, 1697/8: "It seems Capt Scottow died the last night. Thus the New England Men drop away."

[9] Sewall, *op. cit., passim.*

[10] This work is often called his first. The only other ones attributed to him are *The Rise, Spring and Foundation of the Anabaptists,* and (very doubtfully) the important anonymous *A Narrative of the Planting of the Massachusetts Colony Anno 1628,* etc.

"If God shall blesee the said Joshuah with any child or children that shall be student of the Greek tongue."[11] At a later date he borrowed a Greek testament from Judge Sewall.[12]

4. He probably understood French. At any rate in 1642 La Tour, the governor of Acadia, in trying to establish free trade between his fellow countrymen and the colony at Boston carried on his negotiations through Scottow.[13]

The anti-Quaker character of the book is much slighter than its first title would suggest. It reappears in fact only in the preface. The body of the book is almost entirely narrative and deals with early continental sectaries such as a writer in Flanders in 1565 would know of. Johannes Becoldus is the Latin of Jan Bokelson (of Leyden), and his kingship and the abuses at Münster are of course the central horrors of the story.[14] The likeness of the Quakers to these heretics was emphasized on the continent of Europe, especially after the Nayler episode. The German anti-Quakeriana are full of the comparisons. It is strange that the connection is apparently much more conspicuous in the polemic against Quakers in New England than in England itself. I am inclined to think that this single book owned and translated by Joshua Scottow could account for the several references to the parallelism which Rufus Jones has spoken of.[15] A petition sent to the General court in 1658 asking for severe laws

[11] *The Publications of the Colonial Society of Massachusetts,* Vol. 15, Collections: Harvard College Records (Boston, 1925), I, p. 166.

[12] Sewall, *op. cit.,* I, p. 119.

[13] Hill, *op. cit.,* p. 6, note. But no authority for this statement is cited. The date may be too early though La Tour's offer of free trade is mentioned (without reference to Scottow) in November 1641 in Winthrop's journal. La Tour first arrived in Boston on June 12, 1643 ("La Tour in Boston" [by Henry Winsor] in Littell's *Living Age,* Vol. XXV, May 4, 1850, pp. 219–229). But Captain Joshua Scottow's long and continuous relation with La Tour is certain. He was witness to a contract with Madame de la Tour in December 1644 (A. E. Allaben, "La Tour and Acadia," *National Magazine,* XVII, 1892–3, p. 431); in 1654 he had an account of money due from La Tour including interest for nine years and five months (*Collections of Mass. Histor. Society,* 3d series, Vol. VII, 1838, pp. 118–120); in 1657 he tendered payment for Monsieur de la Tour of debt due (Massachusetts Archives, Vol. II, p. 505); while I have found an unpublished manuscript in the Boston Public Library (now catalogued as No. 1**G 41.15) containing eleven pages of Scottow's own book of accounts with La Tour for the years 1657–1663. Is it fantastic to imagine that the old French heresiography of de Brès came into Scottow's hands through La Tour, the ex-Huguenot and liberal Papist?

[14] These incidents appear in every modern account of Anabaptism.

[15] *The Quakers in the American Colonies,* pp. 30 f.

against the Quakers uses language which almost reminds us of the 1659 title:

"Their [the Quakers] incorrigibleness after so much means used both for their conviction and for preserving this place from contagion, being such, as by reason of their malignant obduratices, daily increaseth rather than abateth our fear of the spirit of Muncer, or John of Leyden revived."[16] One is almost surprised not to find the name of Joshua Scottow among the signers of that petition.

I think his influence can be definitely traced in a very elaborate and learned attack on the Quakers published in 1659 by the Reverend John Norton under the title, *The Heart of N-England Rent at the Blasphemies of the Present Generation,* etc. The heresies compared with Quakerism in this book include still earlier ones than Anabaptism, and the book is well provided with marginal references to authorities. On page 3 "Guy de Bres" is named and on page 42 "the French historiographer,"[17] but the passages parallel to Scottow's work are clearly not independent in wording of the English translation which, though published in 1659, was as the preface shows completed before the end of 1658.[18] It is likely

[16] Massachusetts Archives, Vol. X, p. 246, quoted (entirely in the original spelling) in Richard P. Hallowell, *The Quaker Invasion of Massachusetts,* 4th Edit., Boston, 1887, p. 155. The sentence continues by suggesting "some destructive evil impending" and advises that the offenders be punished with death "after the example of other christian common weales infected with pests, not more perillous than these," which are obvious references to Münster. Compare the phrase "under pretence of new light" (petition of October 1658) with "under the mask of new unknown light" (Scottow's preface of November 1658).

[17] It is at this point that Norton begins the story of "John Becold an Hollander of Leyden." Here and elsewhere this source is called also "the author." It may be recalled that Norton's book was answered in 1659 by Francis Howgill's *The Heart of New England Hardened through Wickedness,* and in 1660 by Isaac Penington in his *Examination of the Grounds or Causes,* etc.

[18] The printed edition of *Johannes Becoldus* was in the hands of the London public by May 1659 as the entry in the Thomason Tracts shows. John Norton's book was prepared by order of the General Court in Boston, October 19, 1658 (*Records of Massachusetts Colony,* Vol. IV, part 1, p. 348). According to Roden, *op. cit.,* p. 74, it too was printed in May 1659, but the records of the general court of May 28, 1659 (*Records of Mass. Colony, loc. cit.,* p. 381) speak of it as then "in press." A good deal of confusion has arisen because almost exactly a year later, October 18, 1659, after the first execution had occurred, the same court ordered a short paper printed vindicating its action against the Quakers. This latter is said by Hallowell, *op. cit.,* p. 93 to have been written by John Norton, while the

that the complete translation was in the hands of Norton and was used by him.

Neither Scottow nor his book is anywhere connected with the Boston martyrdoms of 1659–60, but I think it not unlikely that there was some connection. Such severe measures by the colony imply an impression of extravagance in the Quaker viewpoint, and particularly suggest fear of a political and moral menace in Quakerism. The Boston colony knew the Quakers only imperfectly and doubtless formed opinions about them from comparisons and analogies with other heretics. So a French account of the Anabaptists of Münster, owned, translated into English, and finally published by an influential citizen of Boston, Joshua Scottow, may well have played some part in that unfortunate chapter of American history, even though the Quakers are mentioned only in the title and the preface of the published work. It is significant that the small part actually translated of the 900 page French work ignored doctrinal aspects of the original and is confined to de Brès' narrative of political revolution, immoral excesses and individual blasphemy on the part of the continental fanatics. And the execution of Johannes Becoldus supplied an equally good precedent for the like treatment of his successors in New England.

Apart from such historical conjectures the results of this little study for the realm of bibliography may be summarized as follows:

1. The recognition of the 1659 and 1668 publications as first and second editions of the same work.

2. The vindication not merely of the second but also of the first as produced by Joshua Scottow and produced many years earlier than his recognized writings.

date of the order is given in the title page of some editions of Bishop's *New England Judged* and in Evans, *op. cit.*, p. 11, as 1658. A copy of this printed broadside is not known to be extant, but the full text has been reprinted from the court records (*Records of Mass. Colony, loc. cit.* pp. 385 f.), as well as a longer scriptural defence adopted the same day but ordered to be circulated without printing (only the latter in Hallowell, pp. 143 ff.). The short printed declaration was quoted piece by piece by George Bishop in his *New England Judged,* 1661, and answered. Even this brief broadside against the Quakers includes a reference to "the example of their predecessors in Munster."

It would be difficult also to find any work *on behalf* of the Quakers written in continental America before *Johannes Becoldus.* Though a series of works was published in London in 1659 by Humphrey Norton, John

3. The addition of the 1668 work to the list of Anti-Quakeriana.

4. The emergence of these works as the first translations from the French to be written or published in America, and except for the "Bay State Psalm Book" the first independent American translation into English from any language.

5. The suggestion that *Johannes Becoldus Redevivus* is the first book about Friends to be written in America.

THE BUSINESS PAPERS OF JOHN AND ELIZABETH ESTAUGH [1]

By Rebecca Nicholson Taylor

The business papers of John and Elizabeth Estaugh which have been preserved, date from their marriage certificate, 10th mo. 1st, 1702, to Elizabeth's last letter to her London correspondents, 6th mo. 12th, 1761. These papers give us a glimpse of the difficulties of early land ownership in the Provinces of West Jersey and Pennsylvania.

Elizabeth Estaugh lived under eight English monarchs. During her life, great historical events took place. There were the wars of the Stuart Succession, the Spanish Succession, the Austrian Succession, the English and French Canadian war and many other contests, but the quiet West Jersey Quakers attended to their affairs undisturbed, except for the uncertainty of communication with England, or their impelling "concerns" to take religious journeys, during which they apparently took little heed of anything but the delivery of their "message."

In 1713, John and Elizabeth built their handsome house at Haddonfield, planted their English yew trees, and made their garden. An oak-beamed brick meeting house was built on ground selected by Elizabeth, and donated by John Haddon. Here large numbers of Quakers gathered, especially at monthly and quarterly meetings.

At the Estaugh home were entertained many English Quaker

Copeland and John Rous after their return from Massachusetts, the earliest of them, entitled *New England's Ensigne*, was not written until they were at sea "in the second month of the year 1659."

[1] Based largely on unpublished manuscripts in possession of the author. See article and bibliography by the same author on "Thomas Story's Pennsylvania Estates" in the Bulletin, 19 (1930): 92–97.

preachers, who came with their ardent souls and lengthy sermons to encourage American Quakers and to refute heretics. For twenty years after the death of John Estaugh, Elizabeth lived in her beautiful home, dispensing hospitality to Friends travelling between Philadelphia and New York, who mention her in their journals as the Widow Estaugh

The business papers which Elizabeth so carefully preserved, dealt chiefly with the care of large properties, some given to her by her father, and others placed in the care of John Estaugh either by private persons, or by the Pennsylvania Land Company, of London. Many of these properties, especially those in Pennsylvania, which had previously belonged to Thomas Story, seem to have come from a regular Pandora's box of troubles. From the yellowed pages of these old papers we can learn something of the difficulties which beset land owners in the new provinces, largely unexplored, unsurveyed and unsettled. The legal center of the West Jersey properties was at Burlington, while Pennsylvania properties had to be dealt with in Philadelphia.

A highway had been surveyed in 1681 between Salem and Amboy which passed through Haddonfield and Burlington. The distance between these two latter points was about fifteen miles, and while it was probably many years before the road was well fitted for vehicles, it could easily be covered on horseback. On the other hand, for many weeks in winter and spring, the Delaware River must have been an almost insuperable barrier between New Jersey and Pennsylvania. The creeks in New Jersey were its earliest highways, and the landowners generally had their own boats to carry themselves and their products to Philadelphia. There was one ferry at Cooper's Point, where it is recorded that in 1715 there were two ferryboats, fitted with oars or sails and licensed to carry passengers, including men and beasts.

That John Estaugh needed a representative in Philadelphia was obvious, and he selected for this purpose, William Rawle, a member of the Philadelphia bar. Among the papers of John and Elizabeth Estaugh there are a number which show their close relationship with the Rawle family. The founder of this family was William Rawle, who arrived in Philadelphia in 1686. He was accompanied by his son Francis, who was a man of a high

order of intelligence and occupied many important positions in the province. He was one of Penn's Commissioners of Property. He died in 1726, and was succeeded by his son William, who was the particular friend and advisor of John Estaugh. This William Rawle died in 1741. John Estaugh died in Tortola the following year, leaving Elizabeth, and her young nephew, Ebenezer Hopkins, aged twenty-three, to deal with many property complications. William Rawle left a young son, Francis, who, after the death of Ebenezer Hopkins, became the advisor of Elizabeth in her later years. He was a man of liberal education and attractive manners, and gave to Elizabeth Estaugh his respectful service. He died the year before she did, and thus she survived four generations of the Rawle family.

The late Francis Rawle, highly respected among Philadelphians as were his forefathers, was thrilled at the discovery of these old original letters and signatures of his ancestors, the only ones extant. He was also deeply interested in a letter from Elizabeth Estaugh to the Land Company in London, telling of the death of the second Francis Rawle, the particulars of which were unknown to him. In Elizabeth's own handwriting we find a rough copy of this letter from which the following extract is taken.

> "6th mo. 12th, 1761. By Captain Budden to Jacob Hagen in London."
>
> "The beginning is ye melancholy account of the death of your agent Francis Rawle and that which makes it much harder, is by so accidental a manner, going to his plantation, for a little recess from his great incumberances, and taking delight in gunning from his childhood, and as I am informed, was leaning with his arm on the musle, it went off and shattered his arm so near his shoulder that its report went through his shoulder bone. However it was to that, it deprived him entirely of his senses for a few days before he could tell 'em how it was. He was well beloved and is much lamented."
>
> (Note—The use of "em" for them seems to have been the fashion of the time. Queen Anne used it in her letters.)

Among the varied problems with which John Estaugh had to deal in his care of the Land Company's properties were those occasioned by the discovery of veins of copper in West Jersey.

Sometime in the first quarter of the eighteenth century, this news reached London, and hopes grew high for a good return from the Company's investments, which so far must have somewhat disappointed their expectations. In 1723, the Company wrote to John Estaugh as follows:

> "In thy next be as particular as thou canst respecting the Discovery of mines, Not only as to how near the mine already discovered, but in what County, and also what farther Discovery is made on our own land and what ye Incouragements are thee has received which makes thee hope for success and Doubt not will find Persons, upon Discovery of any mines that may happen to be on our land, that will be willing to undertake the Working of them upon their own charges referring to the Company a 3rd or 4th part."

One piece of property upon which mines were hoped for was a tract of one thousand acres, bought in 1723, for one hundred pounds, from Peter Sonmans in London, who made declaration before the Master in Chancery that he had twenty thousand acres in Burlington County, West Jersey, free and unencumbered.

Peter Sonmans came to West Jersey in 1705, having inherited great properties from his father. He was a member of "Her Majesty's Council" but soon became "the subject of public charges and embarrassed in private affairs." He was protested against to the Queen by the General Assembly of West Jersey, and his character was thoroughly discredited both in public and private life.

After several years of uncertainty in regard to the ownership of the Sonmans' property, the outcome of the matter was given to the Company in a letter from John Estaugh, dated 3rd Mo. 1727, a rough copy of which is preserved in his papers:

> "As to Peter Sonmans, I've no good account to give, for ye release which was only talked of before is now produced and put upon record by which we are out of from the 1000 ac's of land, and besides his knavish disposition I am informed is very poor as to his circumstances in the world so there is little hope yt we shall ever recover any of the money back again. However if there is any prospect I shall not be awanting in my endeavor."

Another purchase of the Company in London caused consid-

erable trouble to John and Elizabeth Estaugh. In a letter from John Haddon to his "Dear Children" in West Jersey, dated 12mo. 27, 1716, he writes to John Estaugh: "The deeds for the Noble Plantation being some [drawn?] in thy name, I have given my bonds to the Trustees that thou shalt be accountable for this produce."

This property received its name from Richard Noble, best known as the first surveyor of Burlington. He was also the first Sheriff of Bucks County, Pennsylvania, and owned property on Neshaminy Creek amounting to about 310 acres. This was confirmed to him by William Penn in 1689. It was sold to William Penn, Jr., in 1695 and later became the property of the London Land Company. Here again was aroused the hope of mines. The Company writes to John Estaugh on the third of January, 1724, as follows:

> "It is pleasure we observe thine Relating to mines in the County of Bucks, but as to the gratuity of the discoverers we are not so capable to fix as thou mayest be there, which we think ought to be in proportion to the thing Discovered."
>
> "When the Bird is Catch't we must find a cage to keep him in, That is we must in some way or other, Raise money to Carry it on, for which some advys from thee will be acceptable."

Alas, the hopes of the Company were again to be disappointed, for no copper was found on this property. It was well for John Estaugh, and perhaps for the Company also, that this was the case. The Noble Estate was to remain unsold and apparently forgotten until there remained only three trustees living. William Rawle and John Estaugh were dead, as was Ebenezer Hopkins, Elizabeth's heir and adopted nephew. Elizabeth was in her eightieth year, feeling the loneliness which comes to the aged when those on whom they relied are all gone, and there is none left who can share their past.

At the request of the remaining trustees, she searched for the papers connected with the Noble Estate, and gave them over to Francis Rawle, the son of William, then 30 years of age. He too, as previously noted, was to die before her.

The property which came to the Company from Thomas Story

as related in the Autumn Number, 1930, of this BULLETIN, brought with it manifold cares and anxieties. The "Oyle Mill" was out of repair, and had to be put in order and efforts made to sell the oil. The Corn Mill was "quite down." There was a breach in the imbanked lot. The house on the wharf was blown over. Five thousand acres were claimed by Maryland, and doubtful titles must have brought endless difficulties.

It may add to the interest of this paper to close with extracts from letters written by William and Francis Rawle.

Philada. 6th 11 mo, 1732–3.

Respected Friend,

This serves to Inclose a Letter from London by Capt. Jones whose Ship is Lost in the Bay. Many Letters as well as goods perished in her. Inclosed thee has also the two letters which I was Desired to forward by Capt. Abbot, for London. As soon as the roads are trodden and the snow settled so that I may Travel without much Difficulty, shall goe down to Brandywine amongst those ill-Disposed persons.

I hope thy Spouse has recovered her health which concludes me with respect

Thy Reall ffriend,

Wm Rawle.

Philada. 27 3rd mo. 1736.

Esteemed Friend,

I can not meet any person as yet that will give money for the Pigg mettell. Nathan Cowman will give one part goods and the other money for it, at seven pounds per ton. He tells me he has a servant man which he'll part with as goods. I suppose that pay will not suit thee (tho it might Isa: Pierson) but in case it should, he desires an answer in a few days. . . .

Thy Reall Friend,

Wm. Rawle.

Philada, 17th, 2mo. 1736.

John Estaugh,

Esteemed Friend,

Yesterday I received thy favor of the same day with an account of some of the Lands sold by T. Story to the Pennsylvania Co. found it deficient and especially relating to the 7,200 ac's of unlocated lands. So I must be obliged to have recourse to the records again. . . .

I have enquired of several Particularly for Honey, and I am informed that the last year was not favorable for the Bees, so that I am afraid I shall not be able to oblige thee at this time in that matter. I am with the Tender of my Best Service in the above or in any other affair thou mayest have occasion for,

Thy Reall Friend,

Wm. Rawle.

Philadelphia, 10th 2mo. 1736.

John Estaugh,

Esteemed Friend,

Last night I came from the Land which the Pennsylvania Company

New building of the Historical Society of Frankford
(with adjoining buildings blocked out)

bought of T. Story in Lancaster County, and by the care of some persons whom I Desire to overlook it, it has not suffered much as yet, and in order to secure it better for the future I have (as I proposed to thee) Layed it out on Lotts to severall persons who will have a more particular care over it, with an expectation of purchasing it when to be sold. The tract is Generally good and well-watered. I propose to go shortly (while the season is favorable) and Divide that Tract near the Manner of Gillberts, amongst the Settlers, being all in a manner settled already. which will hinder others from coming in amongst them as well as Prevent them from encroaching too near both which would be of an ill consequence to the Company's interest. . . .

With respect, thy Reall Friend, William Rawle.

Philada, Sept. 24th, 1760

Eliza. Estaugh, Respected Frd.

The Proprietors of shares in the London Company having obtained an Act of Parliament whereby the Estate is vested in 9 Trustees (but one of which is of the late set) and the lands now being ordered to be sold at public vendue I here enclose thee a printed coppy of said Act for thy perusal which thee may keep if thee pleases.

Thos. Hyam, tho not a Trustee is still the Manager. I have received a Power of Attorney from the new hands, and shall in our next advertise the intended sales as directed, it is all to be done by way of publick vendue whereby the former Covenants of the Agents to give the Tenants the refusal is overlooked, which I am apprehensive will be the occasion of much trouble and contention, tho too few of them have performed their covenants with the Trustees. I have wrote as heartily as they could themselves to have allowance made where there are reall improvements which is all the favor that they can possibly be obliged with under this Act. As thee is well acquainted with the nature of the Leases granted to the Tenants I should be glad of thy Sentiments respecting the equity of the publick Sale and am respectfully thy assured Friend,

Francis Rawle.

NEW HOME OF THE HISTORICAL SOCIETY OF FRANKFORD

By Caroline W. Smedley, *Secretary*

The Historical Society of Frankford is entering upon a new chapter in its history with the completion of its beautiful new building, and the arrangement of the large collection of books, manuscripts, pictures, photographs and relics in the new quarters assigned to them.

The splendid structure, which is modernly equipped, and fireproof throughout, is the gift of William Henry Smedley, a vice-president of the Society, who has erected the building as a memorial to his wife, Margaretta Garsed Smedley, and to his brother, Franklin Smedley, a former president and benefactor of the Society.

The architecture is of pure Georgian style, and with the beautiful "Allengrove Portal," saved from a century old mansion, used as a doorway to the wing of the building, one is reminded of the colonial beauty of the Independence Group in Philadelphia. The main building is two and a half stories in height, with an adjoining wing of one story and a half, and the construction is of brick and stone with a slate roof.

Upon entering, one finds to the left of the lobby the cosy room set apart for the use of the secretary in transacting the business of the Society. On the right is a large and dignified room for the use of the officers and directors. Over the fireplaces in the two rooms, are beautiful carved colonial mantels that once graced the splendid country seat of the Walns, at Waln Grove. Straight ahead lies the spacious and lofty Assembly Room. Wide stairways to the left lead down to the Exhibition Room whose more than six thousand square feet of floor space makes possible an attractive display of many relics, illustrative of social life and progress during more than two centuries of development in this vicinity.

Above stairs, another very spacious apartment is devoted to the Society's unrivaled collection of pictures and photographs of local interest to Frankford and the adjacent country. Here also will be found a valuable compilation of Scrap Books, numbering twenty-five volumes, and a fine assortment of highly prized maps. Most of the books comprising the Library of the Society are placed in a series of handsome Memorial Bookcases lining the walls of the Assembly Room. The wing of the building contains an attractive serving and reception room, which connects with a large and convenient pantry. Directly below is an ample kitchen, a strong room or vault with shelving for old newspapers, lantern slides, etc., and the heating equipment. The remainder of the lower floor contains a large exhibition room in which the relics have been arranged with surprisingly good effect. The former bookcases have been adapted to hold the old china and some of the pottery, and a smaller one is entirely used for the pewter, while an interesting variety of things of former days are displayed about the room. A very useful attic room at the top of the building stores articles for which the right place has not yet

been found. Excellent facilities are available for showing pictures on the screen (or directly on the wall), which has proved very satisfactory.

The dedication ceremonies and opening reception on December 10th, 1930, was a notable event for Frankford. More than three hundred people assembled to admire the beautifully decorated, and well designed structure, and to inspect the many historic treasures and relics. All were enthusiastic in their praise for the generosity of the donor, whose family has been for so many years identified with the cultural and educational life, and the industrial development of the community.

MANUSCRIPTS CONCERNING THE OTSEGO PURCHASE OF 1769

By Amelia M. Gummere

There has recently been given to the manuscript collections of Haverford College, a notable set of papers relating to the purchase of lands in Otsego County, New York. The gift was made by Miss Caroline Allinson, of Yardville, New Jersey, whose great-grandfather, Samuel Allinson, Attorney and Surveyor-General of West Jersey, drew up these papers and deeds. They have remained in the family since his death in 1791, and by the foresight and generosity of Miss Allinson are now placed where they will be permanently available for the student of American history.

These manuscripts gain added interest for the historian in connection with the recently published lives of Sir William Johnson and of George Croghan, Great Britain's Indian Commissioners in America.[1] There is but one transfer to George Croghan from the Indians before 1769, when the Canajoharies sold 100,000 acres of land in Albany County, New York, to King George III, through Sir Henry Moore, Governor of the colony. The indenture of Charles Read, of New Jersey, to Samuel Wharton recites the names of the "Chiefs and Proprietors of the Country of the Canajoharie Indians." The date and the sum paid for these lands

[1] Arthur Pound and Richard E. Day, *Johnson of the Mohawks.* Macmillan, 1930; Albert T. Volwiler, *George Croghan and the Westward Movement.* Arthur H. Clark Company, Cleveland, 1926.

are not stated, but the Historical Society of Pennsylvania owns the bill of Edward Milne, silversmith, to George Croghan for articles in silver, chiefly ornaments, given to the Indians in payment for lands in 1761. As witnesses to these interesting names we find those of John Lawrence, father of Captain James Lawrence of "Don't give up the ship" memory, and of Ann de Cou, who shortly after married Jonathan O'Dell, the "Tory Rector" of St. Mary's Church in Burlington, New Jersey, where they both lived. One is led to wonder whether the Indians were present in Burlington when the deed was made.

Both Sir William Johnson and George Croghan were Irishmen, possessing the ingratiating manner and diplomatic adjustability to the peculiar traits of the red man, which gained his confidence and friendship. During the French and Indian wars their knowledge of the Indian language, character and customs proved invaluable in the preservation of life and territory to the English, and materially aided in the outcome of the Revolution which, however, lost to both much of their great possessions.

It is not possible here to comment at length on the various papers in this important collection, but there are two fine documents for the sale of 69,000 acres in Albany County, New York, from which Otsego was later on laid out, Albany County then extending from the Hudson River into the unknown wilderness west of the colony of New York. On January 29th, 1770, Governor Cadwalader Colden of New York, who succeeded Governor Moore on the death of the latter, sold this large tract in the King's name to sixty-nine purchasers, nearly all of them from Pennsylvania and New Jersey, each of them taking out a patent for one thousand acres. These purchasers then sold to Thomas Wharton, Senior, of Philadelphia, who, with his brother Samuel, was already a large landholder in the west, exporting hides and choice skins traded from the Indians. The deeds for this great sale are on two separate parchments, a single sheep not furnishing a large enough skin to contain all the names. The text is therefore in duplicate, one deed being signed by Charles Read, of New Jersey, and twenty-eight others, and the other by Jonathan O'Dell and thirty-nine others. This great tract was then divided by some of the original purchasers into larger sections, a party of ten from

Burlington, New Jersey, taking a great tract of land, for which each secured a settler, with the agreement to furnish each tenant with seven to ten pounds for tools and farming implements. There are receipts from these settlers, and some letters to and from them and the owners. Several of the letters from the emigrants show the perplexities of their adventure, and set forth various amusing situations. There are rough maps by the surveyors, the earliest being by Robert Picken, who was sent out to the Otsego tract in 1768 for the original patentees. There is also one of William Ridgway and Joseph Biddle, Jr., surveyors for the Burlington Company, in 1769, when the expedition was led by Richard Wells and Richard Smith, as is fully described in the latter's Journal, edited by Francis W. Halsey, of New York, and published by Scribners in 1906 as *A Tour of Four Great Rivers*. In this Journal Richard Smith tells of meeting a number of the Indians and describes their squaws as wearing "silver Broaches each of which passes for a Shilling, and are as current among the Indians as money. Brant's wife had several Tier of them in her dress, perhaps to the amount of £10 or £15." Since these were Canajoharie Indians, the ornaments were probably the identical "broaches" made in Philadelphia for George Croghan at eight shillings per dozen, by Edward Milne, silversmith.

Other papers in the group show that both William Trent (for whom Trenton was named), and George Croghan, like other traders, had previously become financially involved in their large land deals which were interrupted by the wars. The Burlington Company threatened legal procedure in an attempt to recover the bonds which they had taken from Trent, but he went abroad after having heavily mortgaged his property in New Jersey as well as in Pennsylvania. This is probably the reason that this Quaker group receives rather slighting notice from Volwiler in his life of Croghan, who died almost bankrupt and is buried in St. Peter's graveyard, Philadelphia.

A very beautifully drawn map of the lands of the Burlington Company accompanies these papers. It is a copy by William Dillwyn. He was an accomplished cartographer, and some of his legal documents, plans and architectural drawings are owned by Burlington Monthly Meeting.

Samuel Allinson, as the lawyer for this company, had the custody of these papers, which remained in the family after his death until the present time. Their value increases with the years, and the future historian of colonial affairs will acknowledge his debt to Miss Allinson, the lawyer's descendant.

FRIENDS' MANUSCRIPT MEETING RECORDS

Friends Historical Library at Swarthmore College is gradually assembling, in its spacious new fireproof building of stone and steel, the original record-books of Philadelphia Yearly Meeting (Race Street) and its constituent meetings. The custodian of Friends' records at 302 Arch Street, and the Friends' librarian at Swarthmore, are working together to keep a complete list of all records in possession of the two repositories, so as to aid inquirers in quest of historical data, ancestral family lines, etc.

The following meetings are represented at present in the collection at Swarthmore (with others being added from time to time):

Philadelphia Yearly Meeting.

Quarterly Meetings of Abington, Burlington, Caln, Concord, Haddonfield, Third Haven, Western.

Monthly Meetings of Bradford, Burlington, Camden, Catawissa, Cecil, Chester (N. J.), Chester (Penna.), Concord, Darby, Duck Creek, Evesham, Fishing Creek, Greenwich, Gwynedd, Haddonfield, Haverford, Horsham, Kingwood, London Grove, Medford, Muncy, Mutherkiln, New Garden, Philadelphia, Radnor, Richland, Roaring Creek, Sadsbury, Spruce Street (Phila.), Upper Evesham, Upper Springfield, Uwchlan, Wilmington.

Preparative Meetings of Alloway's Creek, Ancocas, Bart, Caln, Cambridge, Catawissa, Chester (N. J.), Columbia, Doe Run, Evesham, Fallowfield, Germantown, Greenwich, Gwynedd, Haddonfield, Haverford, Horsham, Kingwood, Medford, Merion, Mount, Mount Holly, New Garden, Newton, Norristown, Old Springfield, Pikeland, Plymouth, Providence, Radnor, Richland, Sadsbury, Shamokin, Spruce Street (Phila.), Upper Dublin, Upper Evesham, Valley, Vincentown, Warminster.

As has been said of the record-books of one of the old meetings,

so might it be said of most of these ancient records, in their portly old leather-clad volumes,—

New Garden clerks all wrote a good hand,
Clear and easy to understand.
Many a well-loved name is there
On these creamy pages broad and fair,—
Dear good Friends of a bygone day
Whose memories live in these books for aye.

J. Russell Hayes, *Librarian*

MEETING RECORDS OF FRANKFORD MONTHLY MEETING AND OXFORD-FRANKFORD PREPARATIVE MEETINGS, PENNSYLVANIA

Note: The following list was supplied to the Bulletin through the kindness of our fellow member and Director, Walter Brinton. It was compiled by authority of a minute of Frankford Monthly Meeting dated Third Month 26th, 1930. The records were placed in the vault at 302 Arch Street, Philadelphia, in the Sixth Month, 1930. The complete list is printed here for future reference and as an example of the type of manuscript records now being accumulated at Arch Street and at Swarthmore College.—Editor.

List of Records Belonging to Frankford Monthly and Oxford-Frankford Preparative Meetings. Compiled by Authority of a Minute of Frankford Monthly Meeting Dated 3–26–1930 and Placed in Depository at 302 Arch Street, Philadelphia, 6th Mo. 1930

Contents of Metal Box "A"

No. 1

Oxford Preparative Meeting minute book (men), 5–19–1772 to 12–23–1794. List of Contributors and Treasurer's account in back of book extending from 5–25–1772 to 8–23–1796. (no index)

No. 2

Oxford and Frankford Preparative Meeting minute book (men), 12–23–1794 to 8–20–1805. From this last date the minutes continue under the name of Frankford Preparative Meeting to 4–11–1820. (no index)

No. 3

Frankford Preparative Meeting minute book (men), 5–16–1820 to 5–14–1885. (no index)

No. 4

Minutes of Meetings of Ministers and Elders of Frankford Preparative Meeting, 4–30–1816 to 10–24–1883. (no index)

No. 5

Frankford Monthly Meeting Disownments, 1816 to 1843. (520 in number) (no index)

No. 6

Frankford Preparative Meeting minute book (women), 7–18–1900 to 5–22–1907.

No. 7

Letters of removal, acknowledgments, notices of intended marriages, etc. (brown paper package)

Contents of Metal Box "B"

No. 8 (manila envelope)

Papers relating to the following legacies:
(1) William Carter (1738)—Education of poor children.
(2) Mary Ann Spencer (1898)—Care of burial lot.
(3) Sarah E. Webster (1904)—Care of burial lot.
(4) John E. Sheppard, M.D. (1911)—Care of burial lot.
(5) Franklin Smedley (1924)—Care of burial lot and other purposes.

No. 9 (manila envelope)

Outline of history of Frankford Meeting.
Preparative Meeting minute (5–6–07) with report of Committee on Record Books and Deeds belonging to the Meeting.

No. 10 (manila envelope)

Information relating to transfer of property belonging to Frankford Monthly and Preparative Meetings to Friends' Fiduciary Corporation.

No. 11 (manila envelope)

Charles Roberts' receipt for books deposited at 16th and Race Streets (6–18–1889).
Record of items deposited at 142 North 16th Street, dated 10–8–1903 and 11–12–1903.

No. 12 (paper package)
List of names and Receipt Book ..... 1856–1871.
No. 13 (paper package)
Saving Fund Deposit Book (women) ..... 1870–1882.
No. 13–A (paper package)
Orders and receipts, Women poor Friends.
No. 14. Receipt Book, Women's Monthly Meeting ..... 1873–1890.
No. 15. Treasurer Book, Men's Monthly Meeting ..... 1849–1879.
No. 16. Annual Subscription Book, Women's Monthly Meeting . 1875–1899.
No. 17. Receipt Book, Poor Committee ..... 1891–1906.
No. 18. Receipt Book, Women's Monthly Meeting ..... 1891–1906.
No. 20. Treasurer Book (women), Monthly Meeting ..... 1828–1865.
No. 21. Treasurer Book (women), Monthly Meeting ..... 1866–1907.
No. 22. Treasurer Book (men), Preparative Meeting ..... 1851–1877.
No. 23. Treasurer Book (men), Preparative Meeting ..... 1878–1901.
No. 24. Treasurer Book (men), Preparative Meeting ..... 1902–1928.
No. 25. Treasurer Book (women), Monthly Meeting ..... 1907–1921.
No. 26. Treasurer Book (men), Monthly Meeting ..... 1879–1907.
No. 27. Treasurer Receipts (men), Monthly Meeting ..... 1849–1879.

Contents of Metal Box "C"

No. 28. Three books in cloth bag
Overseers Register of Members, 2–21–1899.
No. 29 (in brown envelope)
Deeds of Waln Street property at Frankford, 1698 to 1828, including Meeting House lot, Grave-yard lot and School lot.
No. 30 (in brown envelope)
Deeds of property at Southeast corner of Penn and Orthodox Streets, 1832–1912.
No. 31 (in brown envelope)
Deeds of burial lot on Bustleton Avenue, Frankford, 1877 to 1895, with blue print of survey.
No. 32 (in brown envelope)
Deeds to burial ground at Stroudsburg, Pennsylvania, 1884 to 1909, with blue print of survey of this lot dated August 1928.

Books on Shelf

Men's Monthly Meeting minute books
No. 4 (1816 to 1831)—No. 8 (1831 to 1852)
No. 2 (1852 to 1889)—No. 7 (1889 to 1906)
No. 11 (1906 to 1922) men and women
Men's Monthly Meeting minute books complete from 1816 to 1922. They are all indexed with the exception of No. 4 and No. 8.
Women's Monthly Meeting minute books
No. 9 (1816 to 1843)—No. 3 (1843 to 1882)
No. 5 (1882 to 1906)—No. 6 (1906 to 1915)
Women's Monthly Meeting minute books complete from 1816 to 1915. No. 9 and No. 3 are not indexed. No. 5 and No. 6 indexed.

Note:
Men's *Preparative Meeting* minute books are complete from 1772 to 1885. (Nos. 1–3 above.)
Three women's Preparative Meeting minute books are in existence but only one (1900–1907) was available for this index. (The two missing books have later been deposited.)
No. 1. Marriage Certificate Book of Records (indexed) 1877 to 1906.
No. 10. Certificates of Removal (1816–1920).

DOCUMENTS

VISIT OF JOSEPH FOULKE AMONG FRIENDS OF LONG ISLAND, 1837

The following account is taken from a manuscript Journal of Joseph Foulke in Friends Historical Library of Swarthmore College. A copy was kindly supplied to the BULLETIN by J. Russell Hayes, Librarian. The footnotes were prepared by John Cox, Jr., of New York.

Joseph Foulke (1786–1863) was a prominent Friend and a recorded minister of Gwynedd, Pennsylvania. He had learned the trade of a wheelwright but his inclinations drew him to the profession of teaching. For six years following 1811, he had charge of the Friends' School at Plymouth, Pennsylvania. Next he taught for one year at Upper Dublin. In 1818 he

established at Gwynedd, on his father's estate, a boarding school for boys and young men. This he carried on for many years with marked success. For some years he conducted the *Friends' Almanac*, supplying for it the astronomical calculations. He was interested in the anti-slavery cause and was on a committee of Philadelphia Yearly Meeting that visited Washington in 1836 and sought to influence Congress against the admission of Arkansas as a slave state. He travelled widely in the ministry, visiting Friends in New Jersey, New York, Canada, Maryland, Ohio, and Indiana.

For the main facts of the life of Joseph Foulke see Howard M. Jenkins, *Historical Collections Relating to Gwynedd*, 239–240, 392.—EDITOR.

On third day Morning the 16th of 5th month 1837 my Wife, Son Daniel and Self set out from home in the rain and rode to Daniel Longstreths & dined calling a few Minutes on the way to see Thomas in his school at Horsham. after Dinner we continued our Journey through heavy showers of rain to New Town we called a while at Joseph Briggs when we met with Hannah Parker & found she makes her home there at present. before we left Edward Hicks came up & we had the satisfaction of conversing with him a few minutes. from thence we rode directly to James Simpsons & lodged where we received a hearty welcome from him & all his family. on the Morning of the 17th we rode to Trenton calling a few minutes to see Samuel Comfort. we Just cleared our distance when we arrived at the Office in Trenton as the Stage was about Starting here we bid farewell to Daniel who returned home we took stage & rode to Sand Hill where we entered the New York train of Carrs. We were hurled along at the rate of twenty miles per hour to Heightstown where we arrived a little before ten oclock. here we had to wait till after one oclock for the arrival of the mail from the two great cities. and found the time drag heavily. at a quarter past one we took a two horse hack in company with only one passenger besides ourselves (Joseph Randolph Sawyer) and arrived at Freehold (or Monmouth) at half past 3 oclock here Joseph Lafetra's [1] son Preston met us with their carriage. he had a pair of very lively horses that pranced with a great deal of animation & carried us along at the rate of nine miles per hour to Shrewsbury. to Joseph Lafetra's when they were rejoiced to see us especially as we brought back their son after six Months absence safe & sound. here we met with several Friends from Plainfield & Rahway who came on to attend Quarterly Meeting by Benjamin's on our way to Meeting They held a youths Meeting at this place the next day after the Quarter this was same thing more largely attended than the one yesterday. I think it was an excellent good Meeting. Thankful & Joseph both spoke considerable & Thankful appeared in prayer which closed the Meeting. there was several strangers there one in particular we met with on the boat afterwards a Presbyterian who was much taken with Thankful—we dined at Elizabeth Parkers a worthy old aunt of E. Widowfield, here we met with very agrable company from Plainfield we returned to Joseph Lafetra' & Joseph Called a little while by the way in the town of Shrewsbury to see one of his old friends Benjamin White. there was a good deal of company

[1] Joseph Lafetra was a prominent Friend of Shrewsbury Meeting.

at Josephs all night. on Seventh day the 20 we visited in the Morning took an early dinner & Preston took us again to the Boat at Red bank [2] at one oclock where we had to wait until 3 oclock for the tides to rise. it was very windy and it was prophesied that the Ocean & bay would be rough. but at all hazards we set out in the Steam boat Isis at 3 oclock in company with Thankful Merit & her children & grandchildren & some others we passed along pretty smoothly until we approached the inlet to the Ocean which we could see at some distance. the waves we could see long before we came to the ocean. they ran high & being opposed by a strong North west wind there was a frothy spray driven backward, that looked like a streaming tail to every wave. & they chacing one another and roaring it looked to me awful but Joseph said I should say Sublime. I was not in the least sea sick but Thankful & her Daughter were very ill indeed from the excessive motion of the vessel. when we turned into the wide Ocean & faced the rolling waves I could hardly help feeling some afraid but Joseph insisted on our all coming on the fore deck to see the Majesty of the ocean. & we all came forward & while he was shewing the greatness of the scene a mighty wave came in front just as the vessel was pitching forward & it covered our fore deck & broke over us that all hands ran aft & took seats but the rolling of the vessel & a high sea dashed several waves over the deck again but when we entered the bay it was still rougher. the captain said before we entered the bay that if we wanted a Jumping frolic we should have enough of it & indeed I had pretty well. we landed at New York about sun set and George Trimble [3] who is Thankful's son in law met us on the boat when he found his wife & Mother very pale & weak & but just able to walk steadily but his children some improved by the ride. we all went with them to their house to tea. after which George piloted us to Amos Willets's to (No. 240 East Broadway) here we were met with all the cordiality & hearty welcome we could possibly have received from Brother or Sister. George who is a very cleaver Friend spent the evening with us. in the Morning we went with Amos in his carriage to Brooklyn over the East River & took the rail road to Westbury Long Island accompanied by Amos's brother Samuel [4] & wife & two children who were going to see their Parents. They are very kind & accomplished friends & gave us every attention we could ask. their son Jacob who lives with his Grand Father met us near the Meeting house at Westbury & took us right to Meeting.

[2] In 1837 there was a direct boat line from Red Bank to New York. When George Washington went to his first inauguration, in 1789, he went by boat from Perth Amboy to Tottenville, Staten Island, by coach across the island, and by barge to Murray Wharf, New York City.

[3] George T. Trimble, later Clerk of the Yearly Meeting, had come from Chester Co., Pa., in 1809. His firm, "Byrnes, Trimble and Company," established the Red Star Line of packets to England in 1822. He was a trustee of the Public School Society 1818 to 1853, and President thereof 1847 to 1853, when that society gave over its work to the newly formed School Board. He was Governor of the New York Hospital, and a trustee of the Roosevelt Hospital. He must have been "a very clever Friend" to have accomplished so much.

[4] Samuel Willets, with his brother Robert R., established a hardware business in New York in 1815. Samuel's shrewdness in business was noted. Once an irate customer called Robert "the meanest man he ever saw." Robert turned the other cheek by remarking, "Thee doesn't know my brother Samuel."

where we seemed to be met with welcome. Friends seemed some surprised but glad to see Joseph. they had not heard of our coming. we dined at Robert Willits,[5] who took us to an appointed Meeting at Jericho in the afternoon at 4 oclock. word went on to Jericho Meeting in the Morning & arrived before Meeting was out. of the appointment. the Meeting was well attended considering the short notice. & this & the Morning Meeting were opportunities of comfort and encouragement we lodged at Cousin Valentine Hicks's,[6] who with his wife Abigail (Elias's Daughter) made us very welcome. Second day was devoted to visiting. David Seaman came to Valentines & took us first to James Havilands his son-in-law who resides at the old Mansion of Elias, from thence we went to David whose wife was a 2nd cousin we returned to Valentine's who took us to Samuel Willis's to dine calling by the way to see John & David Ketchem & took tea at Henry Willis's whose wife Phebe a cousin was called after the name of my wife's mother's grandmother [7] Sister Phebe & all the Phebe's we met with on the Island which was not a few, were cousins & descended from Aunt Phebe Titus. after whom Mother was called & so on to our Daughter Phebe Henry and his wife are quite first rate friends. they took us in their carriage through all the Meetings on the Island and were well skilled in all the arts and offices of kindness. & made no small account of our relationship. Phebe who is a youngish woman has traveled considerably with Friends & it Just takes her to do it. we returned on 2nd day evening to Valentines & lodged Cousin Samuel Hicks who had been there with us the evening before had left for New York. Henry & Phebe called on 3rd day Morning for us and tooks over the Plains to Bethpage 11 oclock to Meeting. small but good Meeting. Dined at Jesse Merits. and at 4 oclock in the afternoon attended an appointed meeting at Jerusalem which was solemn and quiet. there is a remarkable neatness [8] both in persons & in equipage among those to whom we were introduced and it is equally observable in the economy of household and other concerns. the Meeting house at this place is neat but not large and yet large enough to contain the Meeting & but little to spare. we had a solemn & good Meeting. dined at Zebulun & Arden Seamans (Father & son) Arden Married Jesse Meritts daughter. Arden & Whitehead Hicks both belong to this Meeting & both very promising young Ministers & both soninlaws of Jesse Merits who accompanied us to the Meeting. we here met with Thomas Allsop & wife from Scipio. After tea we rode home with our cousins Henry & Phebe

[5] Willets or Willits. All descended from Richard Willits (1620–1667) of Jericho, whose elder brother, Thomas, was the first English Mayor of New York City. The descendants of Thomas spell the name, Willetts.

[6] Valentine Hicks, a nephew of Elias the preacher, married his cousin Abigail, daughter of Elias. Elias Hicks' house was and is fairly large, but should not be called a "mansion."

[7] Joseph Foulke had a better grasp of relationships than some. Not many could give the name of "my wife's mother's grandmother." The name of Phebe is still current among Westbury and Jericho Friends, who are all related more or less distantly.

[8] The neatness referred to applies not alone to Bethpage Meeting but to all the Long Island meetings. The early Friends had bought land from the Indians and had tilled it so successfully that before the end of the eighteenth century their average houses were good and commodious, and their tables bountifully provisioned.

Willis. ten miles & lodged the next day they took us to Westbury where was a Marriage we had a large & good Meeting. and having previous invitation, both by the company & by Rachel Hicks on her own, & their behalf, we dined with the company which was small and exemplary we spent part of the afternoon with them the young people names were Adam Mott & Mary I Powell. (sister to Matilda Powell her Father is an intimate acquaintance of Abel Bolton's. Adam is the son of Hery Mott of cowneck. in the evening we took tea with Sarah Hicks & her soninlaw William Cock. Sarah told many anecdotes about Grandmother Walton. her Husband Isaac Hicks who is deceased several years since, was brother to cousin Samuel & Valentine Hicks. from thence we rode to Isaac Rushmores & lodged. and the next day being 5th day Isaac & Lydia his wife accompanied us to Mamaroneck [Matinecock] Meeting in the Morning & to Cowneck in the afternoon [9] we called a little while to see dear old aunt Phebe Downing [10] (widow of Silas Downing) who claimed Phebe & Lydia as her cousins & we had not laid out to stay any time with her & she did not think her Friend Joseph Foulke who had been there twice before could have served her so.—She is one of the valuable worthies & heads of the Yearly Meeting upwards of eighty years of age she is a grandaughter of Grandmother Waltons Sister Phebe & called after her & all our Phebe's have been originally called after the same. I was very sorry We could not stay longer with this dear old Friend & her son Isaac & daughter & daughterinlaw. we had to leave them & ride 8 miles through heavy rain to Cowneck & attended a small appointed Meeting but a good one. we rode on to Flushing to Samuel Bownes [11] & lodged calling by the way to see cousin William son of Uncle Silas Titus—word having miscarried of the Meeting Samuel bestirred himself and got up a meeting at 4 oclock in the afternoon on 6 day at Flushing. we visited some of Henry & Phebes relations about in the Morning viz. at Gilbert Lawrences & from thence we rode to our most interesting Cousins Silas & Sarah Hicks. She was Uncle Silas Titus daughter & they were 2nd cousins & each of them my 2nd cousins. We were much pleased indeed with these cousins as we have been with all we have met with on the Island. Isaac and Sarah have several small children they have a beautiful situation near the town of Flushing on an eminence that overlooks the town. the east river and the adjacent country. their house is a splendid one, and the furniture. the garden, the flower beds, the graveled walks. the out buildings. their carriages & horses and all the equipage is also of a piece with it. They were very kind and attentive to us. here we parted with our beloved friends and relations Henry & Phebe Willis who had brought us through all the Meetings on the Island after leaving Jericho.

[9] It would have been a busy day for Joseph, had he attended Mamaroneck Meeting in the forenoon and Cow Neck in the afternoon. It is a clerical error. He evidently attended Matinecock in the morning and Manhasset (then called Cow Neck) in the afternoon.

[10] The Downings had long lived at Littleworth, now a part of Sea Cliff.

[11] Samuel Bowne, of Flushing, lived in the house built by his ancestor, John Bowne.

NOTES AND QUERIES

An interesting letter written by Patrick Henry, dated Hanover, January 18, 1773, was published in *The Friend,* Philadelphia, 33 (1860) : 254–255, and also as a footnote on pages 55–57 in the *Memoirs of the Life of Anthony Benezet* by Roberts Vaux (Phila. 1817). The initials "R.P." are the only clue to the identity of the person addressed, save that a note preceding the letter in *The Friend* asks whether these initials may not signify the Quaker historian, Robert Proud. In this letter Patrick Henry acknowledges the receipt of A. Benezet's book against the slave trade, and expressed his sympathy with the "noble efforts" of the Quakers to abolish slavery.

It now seems apparent that this letter was addressed to Robert Pleasants, of Curles, Virginia. Among the letters recently added to the manuscript collections of Haverford College is one written by Anthony Benezet to Robert Pleasants, dated 4 mo. 8, 1773, in which reference is made to correspondence which has passed between Patrick Henry and Robert Pleasants. Benezet also says that he is sending some books for Patrick Henry, "being collections of the lives and sentiments of several religious people . . . the perusal of which I believe will afford so well disposed a person as I apprehend him to be some satisfaction."—See also BULLETIN, 11 (1922) : 38.

A. B. H.

The late John M. Whitall donated to the manuscript collections of Haverford College an interesting letter written by Benjamin Ferris, of Wilmington, Delaware, who was the grandfather of Henry Ferris, our fellow member and Director. The letter, dated 7 mo. 28, 1816, is addressed to Roberts Vaux, Birwood Lodge, Philadelphia, and gives "the little account (wh^{e} fell from the lips of our late friend Jacob Lindley) of a circumstance connected with the character of the venerable Anthony Benezet." It refers to a meeting between Jacob Lindley and Anthony Benezet, and their mutual "concern" against the use of spirituous liquors. Benezet was writing a treatise on this subject, and wished Lindley to write a paragraph or two to be added to it, but "J. Lindley alarm'd at the Idea of appearing in print begg'd off and his friend fearing that unprofitable diffidence was the cause endeavour'd to remove his scruples and again affectionately press'd him to put the matter of his concern in writing by which it wou'd obtain a more extensive circulation—and though he fail'd to persuade him yet the disposition to encourage an obscure and illiterate youth (for such at that time was Jacob Lindley) and to make use of so humble an auxilliary in his labour for the suppression of this enormous evil evinced a humility of mind as rare as it was worthy of imitation."

This letter written by Benjamin Ferris was published in *The Friend,* Philadelphia, 97 (1924) : 594–595.

In connection with the humility of Anthony Benezet, as mentioned above, one is reminded of an incident related by Roberts Vaux in his *Memoirs of the Life of Anthony Benezet* (Phila. 1817), p. 136. Toward the close of his life Benezet expressed a desire that there should be no posthumous eulogy of his life. If something must be said he preferred the following: "Anthony Benezet was a poor creature, and through Divine favour was enabled to know it."

The item next above was brought to the attention of the Editor by the Reverend George Savage Brookes, pastor of the Union Congregational Church, Rockville, Connecticut, who is gathering materials for a book to be entitled *The Life and Letters of Anthony Benezet.* He has been making a detailed study of the subject, and would be very happy to hear from any one knowing of unpublished letters or papers of Anthony Benezet. Judging by the amount of material thus far gathered by Mr. Brookes, it would appear that the final work will be conclusive and very valuable. It is hoped that every one who may know of any materials on the life of Benezet will notify Mr. Brookes and thus aid in this important work.

William Dunlap, an American author, best known for histories of the American theatre and of American art, in his recently published diary (*Diary of William Dunlap,* New York Historical Society, 1930, Vol. ii, p. 365) has a reference in a letter to his wife (Philadelphia, January 6, 1806) to a Quaker author, who is almost certainly Joseph Sansom, and some comments on the sect. The passage is as follows:

> "Some days ago, a travelling quaker, and a writer of a book of travals, called to see my friend Brown & I was introduced to *friend* Samson [*sic*]. Anxious to have his book praised in Browns Magazine he made his remarks and enquiries all tending to that point, but accompanied with a truly quaker self-sufficiency. I do not know whether you know what I mean, but I think there is a kind of priggish self-full smiling impudence, which is peculiar to the vain of that sect. Such a one is friend Sansom. He is large, florid, healthfull, has travel'd in England, France & Italy; talks of Authors and Artists; has a collection of pictures; and is anything but a wit, a Connoisseur, or a gentleman. perhaps I am too severe. it is best to believe I am"
>
> H. J. C.

Volume VI of the *Dictionary of American Biography* contains the following biographies of persons who were Friends or of Friendly connection: Thomas Eddy (1758–1827); Andrew Ellicott (1754–1820); Joseph Ellicott (1760–1826); Aaron Marshall Elliott (1844–1910); Elihu Embree (1782–1820); Thomas Dunn English (1819–1902); Elizabeth Haddon Estaugh (c. 1680–1762); John Evans (fl. 1703–1731); John Evans (1814–1897); Thomas Evans (1798–1868); John Fenwick (1618–1683); Charles Mather Ffoulke (1841–1909); Herbert Haviland Field (1868–1921); George Flower (1788–1862); Richard Flower (1761–1829); James Forten (1766–1842); Abigail Kelley Foster (1810–1887).

Among the Friends who contributed to this volume are J. Henry Bartlett, Homer C. Hockett, Rayner W. Kelsey, Frederic L. Paxson.

Two pamphlets have recently been brought to the attention of the Editor. One is *A Remarkable Chapter in Quaker History and a Providential Guidance of Lindley Murray Hoag in Norway.* This was compiled by Johan Marcussen, 1906–1907. The other is a *History of Stavanger Friends' Meeting,* compiled in 1930 by Malinda A. Thompson. (Both pamphlets privately published without place.) The former pamphlet tells how Lindley Murray Hoag was led providentially in 1853 to visit the town of Röldal in Norway and how his preaching led various inhabitants of that little town into the Friendly way of life. The latter pamphlet tells how some of these Norwegian Friends, who later came to America, established and carried on Stavanger Friends' Meeting, near LeGrand, Iowa.

There is an interesting genealogical record of the Robinson family in the Roberts Collection at Haverford College. According to this record, Matthew Robinson was born Sixth Month 26, 1665. His wife, Sarah Powell Robinson, was born Eighth Month 28 or 29, 1679. There were eight children: David, Margaret, Matthew, Elizabeth, Sarah, Thomas, Margaret (the first Margaret having died), and Richard. Matthew Robinson died Second Month 13, 1743, and was buried in the Friends' Burying Ground, Philadelphia.

Mrs. Chester Kirby, 152 Elmgrove Avenue, Providence, Rhode Island, is making a study of the life of George Keith. She is especially anxious to locate letters written by or to George Keith, also other manuscript material. Any one knowing of such material will please address Mrs. Kirby.

Anna C. (Mrs. Nathaniel E.) Janney, of Overbrook, Pennsylvania, has in her possession a very interesting paper that comes from the early period of Friends' Historical Association. It is an article by Joseph M. Truman, Jr., one of the founders and Secretary of the Association, entitled "Some Friends and Meeting Houses of Philadelphia." It is based largely upon the article by George Vaux, Sr., printed in *The Friend,* Philadelphia, 63 (1889): 99–100 (and continued). Joseph Truman tells the story of early Friends and their meeting houses in Philadelphia in an unique and interesting way, which must have made an appeal to the members of Friends' Historical Association.

The following manuscript in pamphlet form is preserved at 304 Arch Street, Philadelphia. It is in one of the old Indian Committee Filing Cases, marked *Miscellaneous Papers 1803–1815.* The title of the manuscript is,

"Some account of a visit to the Indians in Ninth Month, 1806, by John Philips, Halliday Jackson, and Isaac Bonsall." The account was apparently written, by John Philips. There is a typed copy of this account in the Friends Historical Library at Swarthmore College. Does any reader of these lines know whether this account was ever published in whole or in part?

A new biography of *Roger Williams,* by Emily Easton, was published by the Houghton Mifflin Company in 1930. It contains interesting references to the relations between Roger Williams and early Friends in Rhode Island—rather to the disparagement of the latter. The chief criticism of the book, however, is that it is not always accurate in its statement of facts. An example in point is the reference (p. 89) to the "Mennonites, whence sprung the English Quakers later."

In response to an inquiry, the following information has been supplied by our fellow member, Matilda W. Evans: Minutes of Sadsbury Monthly Meeting 1737, the year the monthly meeting was established, until 1756, are at 302 Arch Street. The Minutes after 1756 are at Swarthmore College. Marriages, Births, and Deaths can be found in the large volume entitled "Chester County Meetings" prepared years ago by Gilbert Cope, and now at the Pennsylvania Historical Society (Genealogical Society Room), 1300 Locust Street, Philadelphia. At the latter place (1300 Locust Street), can be found all records, minutes, marriages, births and deaths (abstracts prepared by Gilbert Cope) of Warrington Monthly Meeting, York County. Minutes of Concord and Western Quarterly Meetings are at 302 Arch Street. Minutes (abstracts) of Warrington and Fairfax Quarterly Meeting are at 1300 Locust Street. Original Minutes of Warrington Monthly Meeting and Warrington-Fairfax Quarterly Meeting are at Park and Laurens Street, Baltimore, Miss Harriet P. Marine, 1318 Linden Ave., Custodian.

Announcement is made of the proposed publication during the year 1931 of *A History of Quakerism in Holland* by William I. Hull, Ph.D., Howard M. Jenkins Professor of Quaker History and Research in Swarthmore College. The finished work is to be in six volumes, of about 500 pages each, and will be sold to subscribers at $30. per set, postpaid. All good libraries and all persons interested in Quaker history and genealogy will no doubt wish to acquire this long awaited work. The reputation of Professor Hull for thorough scholarship is a guarantee of the quality of the proposed history. Advance orders for the history should be sent to the publishers, the Johns Hopkins Press, Baltimore, Maryland.

In a biography (Harpers, 1930) of Paul Robeson, the noted Negro singer, it is stated (p. 11) that his mother, Mary Louisa Bustill, was de-

scended from a Negro family of Philadelphia that traced their ancestry "back as far as 1608, along Indian-Quaker-Negro stock."

Third Month 4th, 1931, was the 250th anniversary of the charter grant of Pennsylvania by Charles II to William Penn. The event was commemorated at a large meeting, held under the auspices of The Welcome Society of Pennsylvania, at the Friends' Meeting House, 4th and Arch Streets, Philadelphia. The Welcome Society is made up of the descendants of those who came to Pennsylvania with William Penn in 1682 in the ship *Welcome*.

The anniversary meeting was a large one, with several hundred people in attendance. President William W. Comfort, of Haverford College, gave an interesting and enjoyable address on the coming of William Penn to America and on various significant aspects of the Founder's life and work. Professor William E. Lingelbach gave an address on "The Background of the Penn Experiment." After the addresses, the guests present adjourned to another room of the building, and were served with supper. The occasion was a fitting and happy introduction to other commemorative activities that are to follow, especially in 1932 which will mark the anniversary of Penn's landing in his province.—The interesting and valuable paper of President Comfort was printed in *The Main Liner* (Ardmore, Pa.), 3 mo. 27, 1931.

Under date of 4 mo. 12, 1931, the Associated Press announced the death at Pawhuska, Oklahoma, of Laban J. Miles, at the advanced age of eighty-seven years. For many years he was one of the "Quaker Agents" among the Indians of the present Oklahoma, under the "Peace Policy" inaugurated by President Grant. He was a brother of Herbert C. Hoover's mother. When the future President, a fourteen-year-old boy, lost his father he lived for about one year with his "Uncle Laban" among the Osage Indians. No doubt his experience during that year laid the foundations for his lasting interest in the American Indians.

ANNUAL MEETING, 1930

Friends' Historical Association held its annual meeting at The New Century Club, Philadelphia, Pennsylvania, Eleventh Month, Twenty-fourth, 1930. About four hundred persons were present. Charles F. Jenkins, President of the Association, presided at the business meeting, which convened at 7.45 P.M. Following the entertainment, light refreshments were served. The following program of entertainment seemed to be greatly appreciated by the members and visitors present.

PROGRAM

"A Friendly Vision of Education"

By John Russell Hayes

Presented under the auspices of Swarthmore College

(The Dreamer beholds in his vision various Quaker worthies. Each one of these recites a passage taken from his own works.)

George Fox.....Howard Cooper Johnson
William Penn.....Roland G. E. Ullman
John Woolman.....Elliott Richardson
Elias Hicks.....J. Russell Smith
Lucretia Mott.....Margaret S. Palmer
Edward Parrish.....Ellis W. Bacon
The Dreamer.....J. Russell Hayes

"The King's Missive"

By Mary Hoxie Jones

Presented by Quaker students of Haverford College

(The ending of the Quaker persecutions in Boston, 1661)

Spirit of Truth.....Thomas S. Brown
Governor John Endicott.....William M. Maier
William Leddra.....Norman J. Rush
Rawson, Secretary to Endicott.....Henry Scattergood
Wenlock Christison.....George B. Allen
Charles II, King of England.....Arthur J. Mekeel
Morris, Secretary to the King.....Richard C. Baker
Edward Burrough.....Henry J. Vaux
Samuel Shattuck.....R. Wilfred Kelsey
A Friend, companion to Shattuck.....Roger Scattergood
Puritan soldiers } ..... { Louis W. Flaccus, Jr.
Royal guards } ..... { Edward M. Hendrickson

PROLOGUE: Selected stanzas from Whittier's poem, "The King's Missive," by *The Spirit of Truth.*

SCENE I. Governor Endicott's Council Chamber, in Boston.

SCENE II. The King's Council Chamber, in London.

SCENE III. Governor Endicott's Council Chamber, in Boston.

ITEMS FROM PERIODICALS

Friends' Intelligencer

—Reference was made in an earlier BULLETIN to the article by Edith Philips on "Le Personage du Quaker sur la Scène Francaise." In the issue of 9 mo. 20, 1930, p. 745, there is an interesting review of this article.

—A brief historical sketch of Old Haverford Friends' Meeting is given in the issue of 10 mo. 11, 1930, p. 808.

—On Tenth Month 8, 1780, the first session of Menallen Monthly Meeting was held in Adams County, Pennsylvania. It was made up of Irish Quakers, among whom were found the family names of Blackburn, Cook, Garrettson, Griest, Harris, Hutton, Wilson, Wright, and Wierman. The 150th anniversary of this meeting was recently commemorated by many descendants of the same families and by others, numbering in all over 500 people, who met at Menallen Meeting House, Flora Dale, Pennsylvania.—10 mo. 25, 1930, p. 852.

—A new building at Antioch College, Yellow Springs, Ohio, is called "Rockford," in memory of William P. and Emma C. Bancroft, of Wilmington, Delaware. The building takes its name from the home of these Friends in Wilmington, and is meant to provide a place for quiet meditation for those who desire to renew their strength in periods of silent thought. The picture of the new building is given in the issue of 11 mo. 1, 1930, p. 872.

—Several hundred persons participated on Tenth Month 26, 1930, in the ceremonies attending the unveiling in Friends' Burying Ground, Burlington, N. J., of a monument at the grave of Chief Ockanickon, said to be the first New Jersey Indian to become a Christian. Amelia Mott Gummere spoke on "The Life of the Indians and Early Settlers of Burlington County."—11 mo. 15, 1930, p. 913.

—An interesting picture is presented showing Lydia H. Hall, Helen G. Longstreth, Rachel W. Hillborn, Susan Roberts, Susan Parrish, and Louisa J. Roberts. These Friends are shown seated around a table, as they formerly gathered as Associate Editors of *Friends' Intelligencer.* Interesting

and valuable historical items are given in connection with the illustration.—11 mo. 29, 1930, p. 956.

—A playlet by Edith Lombard Squires, entitled "The Lighted Soul," is printed in the issue of 12 mo. 6, 1930, pp. 970–972. It is the story of John and Elizabeth Estaugh, and illustrates the friendly relations between Friends and the Indians. Another interesting playlet by the same author is printed in the issue of 1 mo. 10, 1931, pp. 31–32. This story has to do with Mrs. Levi Coffin, Ann White, and the work of Friends in the Underground Railroad.

—In the issue of 12 mo. 20, 1930, pp. 1021–1022, there is a valuable biographical sketch and picture of Dr. O. Edward Janney, of Baltimore. He was born in Washington, D. C., on 3 mo. 8, 1856, and died at his home in Baltimore on 11 mo. 17, 1930. Few Friends of his generation were more active and more completely dedicated to religious and philanthropic work than was Dr. Janney.

—Another Quaker centenarian has just passed away. Oliver Griffith Cope, of Harrisville, Ohio, died on Second Month 14, 1931, aged 100 years, 6 months and 3 days. He was a birthright member of Short Creek Quarterly Meeting of Ohio Yearly Meeting of Friends.—3 mo. 28, 1931, p. 279.

The Friend (Philadelphia)

—Historical notes on the founding, development, and outstanding graduates of Friends' Boarding School, Barnesville, Ohio.—10 mo. 2, 1930, pp. 159–160.

—Historical data concerning the Friends' Meeting House at Arney's Mount in Burlington County, New Jersey, six miles from the county seat, Mount Holly. Friends settled in this neighborhood in 1743, and the place was formerly known as Shreve's Mount, Mount Holly, or the Mount. In 1776 Arney's Mount meeting contained 104 members.—10 mo. 30, 1930, pp. 206–207.

—A valuable biographical sketch of Charles Osborn (1775–1850) is contained in the issue of 11 mo. 27, 1930, pp. 255–256. Interesting details of his efforts in the anti-slavery agitation are given.

—A brief historical sketch of Friendsville Academy, at Friendsville, Tennessee. This school was first opened on First Month 2, 1857, under the name of "Friendsville Institute and Newbury Female School." David Morgan, a great educational leader among Friends of his day, was the chief factor in the founding of this school.—12 mo. 18, 1930, p. 294.

—There is an article in the number of Twelfth Month 25, 1930, by Hazel B. Eadie, who in 1924 started a club for Negro boys and girls close to Long Look, a settlement at the east end of Tortola, in the British Virgin Islands. The article contains many interesting items concerning the early history of Friends in that island. For much of the historical material, the

author acknowledges her indebtedness to the recent book on Tortola by Charles F. Jenkins.

—A banquet was recently given to Owen Brown Holloway, Vice-President of the Quaker Oats Company, Chicago, in celebration of the golden anniversary of his service in that company. Owen B. Holloway has never been a Friend, but has a long line of Quaker ancestry on his father's side, coming down through New Jersey, Virginia, and Ohio. His father lost his membership among Friends in Ohio by "marrying out." (Mr. Holloway has informed the BULLETIN that the statement in *The Friend* that he was a birthright Friend is incorrect.)—1 mo. 22, 1931, p. 358.

—Now comes a valuable and well-written article by M. Elizabeth Whitacre on the life of James Kiteley, Schoolmaster, and the Journal which he kept from 1790 to 1820. He was born in 1735 in London. He later came to America, and after residing for a time at Wilmington, Delaware, he removed to Pennsylvania, settling first in York County and afterwards (about 1790) in the Muncy Valley, where he found a small settlement of Friends (with family names of Wallis, Ellis, Carpenter, Warner, Lundy, and Widdifield). The Kiteley homestead was soon established a mile west of Hughesville. An early Quaker testimony concerning temperance is recorded in his Journal under date of 10 mo. 31, 1795, as follows: "In love . . . discharged a duty to one that is a retailer of spirituous liquors. Pointed out to him the fatal consequence of suffering mankind to abuse themselves therewith, and that so far as he contributed towards their ruin would stand charged with their blood." James Kiteley ended his teaching activities in 1800, when he was over sixty-five years of age.—2 mo. 5, 1931, p. 375.

The Friend (London)

—A very interesting article on "Scale-house," Yorkshire, where a meeting was held in 1658, often referred to as the first yearly meeting of Friends. There are pictures of the house as it appeared in the seventeenth century, and in the nineteenth century.—12 mo. 12, 1930, p. 1160.

—"Mary Snowden Braithwaite, of Kendal, who, after years of illness passed peacefully away on First Month 11, 1931, at the age of nearly 81, had a long and interesting record of service in the Society of Friends, both in America and England. She was the daughter of Dr. Richard Henry Thomas, of Baltimore, Maryland, and his second wife, Phebe Clapp. Her father had a distinguished career as a physician, being at one time professor in the Medical Faculty of the University of Maryland. He was also a recorded Minister of the Society of Friends and travelled widely in that capacity. He died when his only daughter was about nine years old. Her mother had died some years earlier, and she was brought up by an aunt, Henrietta Thomas. Mary S. Thomas was deeply attached to her four brothers, John, Allen, Charles, and Richard, and to her much older

step-brother, Dr. James Carey Thomas and his wife, Mary Whitall (sister of Hannah Pearsall Smith)." There is an interesting account of the life of Mary S. Braithwaite in the issue of 1 mo. 23, 1931, pp. 78–80.

—The following appears in *The Friend* (London), 2 mo. 27, 1931, p. 180, concerning the relation of Friends to the banking business in England. The information is taken from R. H. Mottram's *Miniature Banking Histories*, 1930: "The essentially national character of English banking 'was fixed by the control which the Society of Friends obtained in a very English and unofficial manner. These most pious and independent of all Englishmen naturally became possessed of that national activity that made the greatest demands upon character and judgment.' The records of their methods throws a bright light on the high principles which governed them. 'Loathing high rates of interest and subterfuges, with a rare standard of perfect liquidity, which is the essence of good banking, and upon the unquestioned honesty and secrecy of the Quaker bankers, was built up that system of reference which does so much to regulate adventurousness.'"

Friends' Quarterly Examiner

—A penetrating article by Herbert G. Wood on "The Meaning of the Inner Light," with valuable references to the ideas of the Cambridge Platonists. A part of H. G. Wood's conclusion is: "The light is not simply within us. As G. B. Shaw says, good men live and walk by a light that is above and beyond as well as within them. It is at least as important to remember that the light is beyond and above as that it is within us. The inner light is not so much a normal element in human nature as an experience of a transforming friendship, which will make us to be what we know we are not yet. . . . The way to assurance is the way of practical obedience."—Seventh Month, 1930, pp. 197–211.

—In the issue of Tenth Month, 1930, is continued the story of May Drummond, by Mabel R. Brailsford. May Drummond was described in her time as a tall, handsome woman, walking the streets of Edinburgh with the utmost grace. When she was at the height of her career as a preacher, she was always heralded by the news sheets when she arrived in London or other cities. Some enthusiastic admirers even broke into poetic effusions, such as the following:

> "Hail! happy virgin of celestial race,
> Adorn'd with wisdom, and replete with grace.
> By contemplation you ascend above,
> So fill your breast with true seraphick love:
> And when you from that sacred mount descend,
> You give us rules our morals to amend.
> Those pious maxims you your self apply,
> And make the universe your family."

However, the end of the story is anti-climatic. In her later life, her ministry lost its vital quality, and she was informed by authority of Edin-

burgh Monthly Meeting "that we have far better meetings in thy absence than when thou art present."—(There is an article entitled "Episodes in the Life of May Drummond" in the *Journal of Friends' Historical Society*, 4 (1907): 55 ff.)

—In the issue of First Month, 1931, there is an interesting article, with historical references, entitled "Thoughts in a Quaker Meeting": "How the silence deepens! Who whispers 'Now we know the first steps to peace'? Someone rises to speak: 'There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.'" (The latter quotation is from John Woolman.)

The Journal of the Friends Historical Society (London), Vol. 27, 1930

—An original letter of Thomas Carlyle is here reprinted (pp. 25–26). In this letter Carlyle discusses the relative interest for biographical study of the lives of George Fox and John Lilburne. (There is a photostat copy of the original letter in the Quaker collections of Haverford College.)

—Pages 37–38 contain items of interest from the recent *History of the Society of Friends in Canada* by Dr. Arthur G. Dorland. These items concern the work of David Willson (c. 1777–1866), who was a leading Friend of Canada, and leader in a separation that established a sect called "The Children of Peace." Dr. Dorland has described the religious idea of this sect as a "confused hodgepodge of Quaker mysticism and Jewish ceremonialism."

—In connection with the book, *A Quaker Forty-Niner*, mentioned in a former BULLETIN, the *Journal* prints selections from a manuscript of John Candler's travels in America, preserved in Friends Reference Library, London. On shipboard, passing from the West Indies to the mainland of North America in 1850, John Candler made the acquaintance of several gold miners on their way back, booty-laden, from the California mines. He gives many interesting details from the experiences related to him by the returning miners. Two of the men he met were Friends.—Pp. 55–57.

Miscellaneous

—*The American Friend* in its issue of Second Month 26, 1931, p. 169, suggests that this is a presidential epoch among American Friends. The following data are given concerning Friends in presidential positions: William Butterworth, of Moline, Illinois, is President of the United States Chamber of Commerce; Louis J. Taber, of Columbus, Ohio, is President of the National Grange; Gurney Newlin, of Los Angeles, has just retired from the presidency of the American Bar Association; and Herbert Hoover is President of the United States.

—Another interesting contribution by Edith Philips is "French Interest in Quakers before Voltaire," in *PMLA (Publications of the Modern Language Association of America)*, 45 (1930): 238–255. The author cites various French writings before Voltaire to show how the Quaker was held up as a type of all those virtues which were the antithesis of eighteenth century vices. "Without doubt Voltaire had a part in confirming the type, but obviously he did not create it. . . . Long before he wrote the French had had many opportunities to become familiar with this strange people who had the audacity to keep their hats on in the presence of kings."

—In *PMLA (Publications of the Modern Language Association of America)*, 45 (1930): 957–8, there are comments on Ezra K. Maxfield's article on "The Quakers in English Stage Plays before 1800," mentioned in the BULLETIN, 19 (1930): 112. These comments mention another play with Quaker characters, by Mrs. Susanna Centlivre—*A Bold Stroke for a Wife* (1718). The long popularity of this play gave currency to the household expressions, "simon pure" and the "the real simon pure."

—A biographical sketch of Morris Birkbeck (1763–1825) by L. E. Shoemaker is published in the *Journal of the Illinois State Historical Society*, 23 (1930): 329–343. Preceding this sketch there is an account of the dedication of a memorial to Morris Birkbeck at Albion, Edwards County, Illinois. He was born in Wanborough, England, son of the eminent Quaker preacher of the same name. In 1817 Morris Birkbeck, Jr., emigrated to America, and after considerable travel settled in Edwards County, Illinois, founding a colony there, named Wanborough. His chief service to his state, however, was in his stand against slavery. To him, apparently, much of the credit is due for keeping Illinois a free state. Many of his anti-slavery articles were signed "Jonathan Freeman," which was his pseudonym for a time.

—In *Now and Then*, 4 (1930): 158–160, there is an account by Louise W. Starbuck of the "Shady Bank School at Pennsdale, Pennsylvania," which was started by James Kiteley in 1790, and kept up by him for about ten years until a school was regularly established under the care of Muncy Monthly Meeting. A list is given of the teachers who taught in this school in the early days.

—The very rare quarto pamphlet, *A Glass for the People of New England* (1676), has been reprinted as "Extra Number—No. 147" by *The Magazine of History*, 1929. The major part of the original polemic was by Samuel Groom (or Groome), with lesser parts by George Fox and John Tyso. The present reprint has Fox's part signed "C. F." instead of "G. F." Moreover, the present editor is somewhat previous in his Preface in referring to "the cruel action taken by the General Court of Massachusetts in 1643 against the Quakers." The first Quakers to arrive in New England were Mary Fisher and Ann Austin, in 1656. In the pamphlet John Tyso (p. 160) speaks of the Reverend Increase Mather as one of the cruel persecutors of Friends, and a little later (p. 161), with a change of spell-

ing, refers to him as "Increase Madder." Was this merely a case of loose spelling or was it a bit of grim Quaker humor?

—In *Foster's Daily Democrat,* Dover, N. H., 11 mo. 8, 1930, there appeared some interesting information on the relation of Friends to slavery and the slave trade. The following quotation is given from the minutes of Dover Monthly Meeting early in 1731: "That all Friends that are clear of negroes or slaves may not be concerned in ye practice thereof, but to keep themselves clear of practising or countenancing ye trade of buying or selling slaves."

During the Revolutionary War, when Friends were manumitting their slaves, the following is given as the first record of manumission among the Friends of Dover:

> "I, Thomas Hanson, of Dover, in the Government of New Hampshire, Having for some years held Peter a Negro Man as a Slave, according to the Tradition of the Country but being Convinced of the Error of the Practice and of the right of all men to be Free I some time past gave him his Liberty But the more Effectually to secure the same and to Publish my Unity with our Christian Testimony in this matter I do by these Presents Manumit Release and Set Free the said Negro Man Peter in as full a manner as If he had been free born and hereby Warrant to Secure and Defend his said Freedom against the Claimes of all Persons Claiming from by or under me in Witness Whereof hereunto set my hand the Twenty-first day of the Eleventh Month 1777."
>
> THOMAS HANSON
>
> Witnesses: "Moses Brown, James Neal."

—Our fellow member and former Curator, Jane Moon Snipes, has "An Appreciation" (with portrait) of the late Henry W. Comfort in *The Westonian,* Autumn Number, 1930, pp. 5–7. "Henry W. Comfort, second son of George M. and Ann Elizabeth Comfort, was born Second Month 27th, 1863, in the old Comfort homestead near Fallsington, Bucks County, Pa. He passed away Third Month 19th, 1930, leaving to survive him his widow, Elizabeth Van Aken Comfort. He left no living children and his death brought to an end his line of the Comfort family." Mention is made of Henry W. Comfort's many religious and philanthropic interests, especially his devotion to Westtown School.

—The *Public Ledger* of Philadelphia carried the following item in its issue of 2 mo. 5, 1931: "The last of the famed old Quaker Peningtons to bear the name, a kinswoman of William Penn and eighth in direct descent from Sir Isaac Penington, one-time Lord Mayor of London, passed with the death on January 26 of Miss Annette Penington, aged 93, in her home, 3215 Spring Garden Street, Philadelphia. Announcement of the ancestry of Miss Penington was made yesterday by Albert Cook Myers, widely known Penn authority.

"Miss Penington bequeathed $5,000 to the Episcopal Hospital. She was a blood relative of the first Mrs. William Penn, who was Guli Springett, daughter of Sir William and Lady Mary Springett, through Edward Pen-

ington, son of Lady Springett by her second marriage. Lady Springett, who was a daughter of Sir John Proude, following the death of her first husband, married Isaac Penington, noted Quaker minister and son of the Lord Mayor.

"Edward Penington came to Pennsylvania in 1698 by appointment of his brother-in-law, William Penn, as Surveyor General of the Province."

—In *The Canadian Friend,* First Month, 1931, pp. 7–9, there is an historical account of the origin of Pickering College, Canada, by William Firth, the first Principal of the institution. The old Friends' Boarding School (1842–1869) near Picton was established through the encouragement of Joseph John Gurney. In 1878 the College at Pickering was opened, but the main building was destroyed by fire during the Christmas holidays, 1905–1906. A new building at Newmarket was opened in 1909, was used as a hospital during the World War, and re-opened in 1927, this time as a residential school for boys only. Pictures are given of the old college at Pickering, and of the present Pickering College at Newmarket.

—A vivid description of pioneer conditions among Quaker settlements in Iowa is contained in a recent article by Abbie Anna Mott Benedict, published in the *Annals of Iowa,* 17 (1930) : 323–356. She was born in 1844, and was the daughter of Adam and Anna Bean Mott, of Maine. In 1855 the Mott family removed to Iowa, and settled in Springwater, Winnesheik County. Abbie Anna Mott married Albert Aden Benedict in 1860, and their wedding was the third to take place in the newly erected Friends' meeting house at Springwater. Plainness of apparel was evidently a necessity as well as a testimony on the frontier, as is indicated by the fact that her wedding dress was of "white calico with a purple figure in it." (The material at least was plain.) Abbie and Albert Benedict continued to live in the vicinity of Springwater, but in 1869 they moved to the western part of the state, and took up a homestead in Clay County. The first few years they lived in a sod-shanty, contending with blizzards, prairie fires, and other hardships of pioneer life. There is a resumé of this account in *The Friend* (Phila.), 10 mo. 2, 1930, p. 158.

—"Slavery in New Jersey" is the title of an informative article by Professor Irving Stoddard Kull, of Rutgers University, published in *Americana,* 24 (1930) : 443–472. Mention is made of the part taken by the Society of Friends in the movement for the abolition of slavery in New Jersey. This article will form one of the chapters in a larger work, entitled "New Jersey—A History" which is soon to be published.

—Valuable information in regard to the ancestry and descendants of Daniel Boone, the Revolutionary soldier and pioneer, is to be found in articles on the Boone and Bryan families, published in *The Register of the Kentucky State Historical Society,* 28 (1930) : 244–260 and 348–366.

—In the *Proceedings of the New Jersey Historical Society,* 15 (October, 1930) : pp. 517–534, are reprinted several letters written by early settlers of New Jersey, describing the country. These letters were published in Lon-

don in a small tract of 1681 entitled, *Testimonys from the Inhabitants of New Jersey and other Eminent Persons Who have Wrote Particularly Concerning that Place.* This pamphlet of 32 pages is now very rare. Seven of the fifteen letters in it were published in 1765 in Smith's *History of the Colony of Nova-Caesaria, or New Jersey.* The other nine letters are now reprinted, and will be hereafter much more accessible to students of history.

A glowing account of New Jersey by Thomas Harrison in 1681 is as follows: "This is a pleasant country, the woods like a garden, for all sorts of flowers and herbs grow in them, and strawberries and other fruits in abundance; and our land far exceeds England for one thing; for three pecks of wheat will sow an acre of this land, which [while] in England two bushels will hardly do it. I cannot express all things that we have in this country" (p. 528).

—In *Anglia, Zeitschrift für Englische Philologie,* Bd. XLIII, Heft 1, there is an article by Dr. Walther Fischer, of Giessen, Germany, entitled "Zur Textgeschichte von Thomas Elwoods *Davideis* (1712–1796)." The first edition of Elwood's religious epic bore the following title: "Davideis, The Life of David, King of Israel: A Sacred Poem: in Five Books." By Thomas Ellwood. London: Printed and Sold by the Assigns of J. Sowle, in White-Hart-Court in Gracious-street. 8vo. 1712.—Dr. Fischer has made his study of the various editions with typical German thoroughness. Among other things he has located, with the aid of American correspondents, several American editions of *Davideis,* in addition to the two mentioned in Smith's *Catalogue.*

BOOK NOTICES

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.
Friends' Central Bureau, 1515 Cherry Street, Philadelphia.
Friends' Book and Tract Committee, 144 East 20th Street, N. Y. C.
Friends' Book and Supply House, Richmond, Indiana.
Friends' Book Centre, Friends House, Euston Road, London, N. W. 1, England.

Account of Conferences held, and Treaties made, between Major-General Sir William Johnson, Bart. and the chief Sachems and Warriours of the Mohawks, Oneidas, Onondagas, Cayugas, Senekas (etc. . . .), Indian Nations in North America, at their Meetings on different Occasions at Fort Johnson in the County of Albany, in the Colony of New York, in the Years 1755 and 1756. . . . Also an Appendix containing an account of Conferences

between several Quakers in Philadelphia, and some of the Heads of the Six Nations, in April 1756. London: Printed for A. Millar, in the Strand. 1756.—Reprinted, February, 1930, from the original in the library of Thea Heye, New York City. Privately printed for Mrs. George G. Heye, 912 Fifth Avenue, New York City.

This reprint of a rare and valuable booklet is beautifully done on a paper that would seem to be everlasting. The importance of the booklet for Quaker history is, of course, the Appendix, telling of the conferences between Friends and the Indians at the home of Israel Pemberton in Philadelphia in 1756. At the first conference the following Friends were present: Abraham Farrington, Joshua Dixon, Israel Pemberton, Mary Pemberton, Owen Jones, Anthony Benezet, and James Pemberton. At subsequent conferences the above Friends were joined by many others. There were apparently ten or a dozen Indians present, representing the Six Nations. The chief interpreter was Conrad Weiser.

These conferences were held early in the French and Indian Wars when the Delaware and Shawnese Indians had been raiding settlements on the frontiers of Pennsylvania. Friends were seeking to get the aid of the Six Nations in quieting the Indians of the frontier who had long been subject to the Six Nations.

Barnhill, Celeste Terrell. *Joseph West and Jane Owen.* Greenfield, Indiana: William Mitchell Printing Company. 1930. Pp. 102.

This is a genealogical compilation "to rescue from obscurity the name of Joseph West, brother of Benjamin West, the artist, and oldest child of John and Sarah Pearson West, of Chester (now Delaware) county, Pennsylvania." The material in the book is the result of industrious research, and much of it consists of reprints of various official records. These records will be of special interest to the West, Maddock, Gilpin, Janney, Pearson, Owen, and Maris families.

The wonder of the reviewer is again aroused to know why a compiler will devote so much time to the collection of historical material and then present it without a table of contents or index to aid those who may wish to use it for reference. The knowledge of how to supply the requisite aids could be gained by examining one first-class volume of history.

Brailsford, Mabel Richmond. *The Making of William Penn.* New York: Longmans, Green and Company. 1930. Pp. 368. $5.00.

If first impressions are most important it was a happy thought that selected the frontispiece of this book. It is a beautiful woodcut of Bury Farm in Amersham "where Guli Springett waited to welcome her young lover on his release from the Tower." To this long, low, many-gabled house William Penn came riding at "the fall of the leaf" in 1669, after his discharge from the great prison in London. Here he found awaiting

him the one to whom he referred later as "the love of my youth, and much the joy of my life; the most beloved as well as the most worthy of all my earthly comforts."

As the title indicates, this book does not cover the entire life of its subject. It is the story of his "making," to the death of his father in 1770, with a final chapter on the establishment a decade later of his "Holy Experiment." Moreover, a great deal of space is devoted to the people and conditions that form the setting of William Penn's life. These frequent and vivid touches of environment, by the hand of a real literary artist, add not a little to the finished picture.

No part of the book is more welcome than the generous portion devoted to Admiral Sir William Penn, the father of the Founder. The reviewer is almost ready to propose his name for membership in the Society of Friends. The author explains the animus behind the reflections on the Admiral that have long been current "on the jaundiced authority of Pepys." It seems that the elder Penn had helped to shut off certain illicit perquisites that Pepys had been securing as a Secretary of the Navy Office. Although outwardly the Secretary continued to avow his friendship for Penn, he confided his real thoughts to his *Diary:* "Sir W. Penn did it like a base raskall, and so I shall remember him while I live." (*Page 135.*)

Most of us have thought usually of the Admiral as the hardened angry father who flew into a rage and drove his son out of the house. The present author does not deny that upon provocation, the warrior's temper waxed hot. She emphasizes the fact, however, that he was normally a loving father, a faithful friend, and a man of deep religious sensibilities. Thus the reader, with growing affection, follows the old Admiral through these pages and at last listens with sympathetic appreciation to the words spoken from his death-bed:

> "Son William, if you and your friends keep to your plain way of preaching, and keep to your plain way of living, you will make an end of the priests to the end of the world."

Then, like a tired child turning to his rest, he spoke his last simple wishes:

> "Bury me by my mother. Live all in love. Shun all manner of evil. And I pray God to bless you all, and He will bless you."

Of his father's last days the son could later write his exquisite lines: "He withdrew, prepared and made for his End: and with a gentle and Even Gale, in much Peace, arrived and anchored in his Last and Best Port."

As to the making of William Penn, the founder, the author has some new things to say. She gives us a valuable picture of the French Huguenot school at Saumur, where the young Penn, after his expulsion from Oxford, spent more than a year in study. She tells about Moïse Amyraut, "the Moses of the Protestants," under whom the future leader of Friends studied theology. An example of the seed sown by this Moses is seen in the following quotation from his writings: "There is so great an antipathy

between War and the Love of Christ, that without these [just and necessary causes] they would be absolutely incompatible." (*Page 122.*)

In general the author makes Penn more real by sketching into her portrait of him the living background of his life. Those who today live in his great Province will, after reading this book, feel much better acquainted with him. They will think of him not so much as an immobile statue on the top of City Hall, but more as a friendly fellow citizen, mingling with them in the streets of his "faire greene country Towne."—R. W. K.

Brockbank, E. M. *John Dalton, Physiologist.* Manchester: George Falkner and Sons, Ltd. 1929. Pp. 18. (Complimentary.)

This is a brief but important account of an English Quaker scientist. He was born in 1766 and died in 1844. At the age of twelve he began teaching young boys and girls, at first in a barn and later in the local Friends' meeting house. At a later time one of his pupils in scientific study was William Worrall Mayo, who later settled at Rochester, Minnesota, and with his two sons established in that place their famous surgical clinic.

Concerning one branch of Dalton's work the author quotes the following from Professor A. S. Eddington:

> "So far as the physical sciences are concerned, nearly all lines of enquiry have lately been converging on the atom. At this moment (1928) this tiny structure seems to hold the mystery, not only of chemistry and physics, but of the starry heavens, in its keeping. Leaving aside the vague speculations of the Greeks and mediaeval philosophers, the atom was first brought into science by the Quaker chemist, John Dalton, about 1804. His work gave the atom an assured place in science, and his theory and the laws which it embodied prevail to this day."

Cox, John, Jr. *Quakerism in the City of New York, 1657–1930.* New York: Privately printed. 1930. Pp. 244. $2.50.

The history of Friends in America has not been a neglected field of study. The volume by Allen C. Thomas is the standard short history. The Rowntree Series, in several of its volumes, adds much detail to the picture. Special phases of the subject have been presented by Dorland, Gummere, Jones, Klain, Russell, Sharpless, Taylor, Woodward, Woody and others.

Now comes, appropriately, the history of Friends and Friendly activities in the greatest metropolitan area of America. The present volume tells the story of the Quakers from their arrival in quaint New Amsterdam to their activities in ultra-modern New York. Fortunately it could be written by one who has long been familiar with the basic manuscripts of New York Quakerism. For many years the author has labored for a closer coöperation between the two great branches of American Friends. Hence he views the facts of Quaker history with unbiased discrimination and a broad charity.

The following are some of the topical chapters in the book: Meeting Houses, Concerns of the Meeting, Philanthropy and Charity, Negroes and Slavery, Peace and War, Quakers in Civil and Public Life, Quaker Doctors, Quakers in Other Professions, Education.

There is a liberal and sympathetic chapter on the great Separation and then a final one on "The Conclusion of the Whole Matter." The last sentence of the book is as follows: "It is my hope and faith that we shall more and more join the work of our hands and the sympathies of our hearts, until all shall come to know, as an everlasting certainty, that nothing can separate us from one another, as 'nothing shall separate us from the love of God.'"

Hinchman, Lydia S. *Biographical Sketch of Charles S. Hinchman.* Privately printed by the author. 1930. Address, 3635 Chestnut Street, Philadelphia, Pennsylvania. Pp. 109.

"Charles Shoemaker Hinchman was born in Philadelphia January 3, 1842. He was the eldest son of Morgan Hinchman, son of John and Eliza Webb Hinchman, and Margaretta Shoemaker, daughter of Charles and Margaret (Wood) Shoemaker of Shoemakertown (now Ogontz), Pennsylvania."

The foregoing paragraph introduces the subject of this book, whose life is thereafter traced sympathetically yet modestly to the time of his death, June 3, 1916. The record covers his boyhood, school years, military service in the Civil War, and his later business and home life. In the appendices are genealogical data on the Hinchman, Shoemaker, and allied families.

The book is beautifully printed on a fine grade of paper, and is generously illustrated.

Hinchman, Lydia S. *Recollections of Lydia S. (Mitchell) Hinchman.* Privately printed by the author. 1929. Address, 3635 Chestnut Street, Philadelphia, Pennsylvania. Pp. 113.

These recollections were set down by the author at the request of her children, and published for private circulation. The story, however, is of more than family interest. It touches many families and various interests, and is a valuable picture of the social life of the time.

Mary S. Mitchell, the mother of the author, was the last Friend remaining on the Island of Nantucket. Her death occurred in 1902. The author was born on the Island in 1845. Thus she saw in her childhood and youth the waning period of that once virile Quaker community, the seeds of which were planted as early as 1659, years before there was a Philadelphia or a Pennsylvania. Her picture of Nantucket Quakerism in the middle nineteenth century is vivid and of permanent value. She attended a "Cent School" on the Island—a school in which each child paid one cent daily for tuition. She remembers when Friends, including at least one woman

Friend, smoked the old-fashioned clay pipes and used a tinder-box for a "light." She recalls John Wilbur attending Quarterly Meeting, wearing "small clothes" and knee buckles.

In 1864 she came to Philadelphia and became a teacher in the then recently founded Catharine M. Shipley School. Thereafter the chief setting of the story is in and about Philadelphia. An example of the interesting light thrown on customs and conditions of the time is the following: "I learned from a newly found friend that Chestnut Street on those days [Saturday and Sunday], was not considered quite proper, but that Walnut Street was to be preferred by the more conservative. She further told me it was considered rather bold for a woman to read a newspaper in the 'horse-cars.' . . . There were comparatively few carriage horses on the streets in 1864, and indeed for years after that, private carriages were seldom seen. . . . The crowds even then on Chestnut Street seemed to me very unusual." (Pages 50–51.)

An Appendix contains genealogical data on the descendants of Richard Mitchell, born 1686, who was an immigrant to Rhode Island in 1708, and in the same year married Elizabeth Tripp, daughter of James Tripp and Mercy Lawton. A son Richard went to Nantucket Island where, in 1730, he married Mary Starbuck. Thus the line comes down through Peleg Mitchell, Senior, to Peleg Mitchell, Junior (1802–1882), who married Mary S. Russell and was father of Lydia Swain (Mitchell) Hinchman, the author of this book.

This volume, like the one next above, is beautifully printed and generously illustrated. One doubts whether authors can realize the value that will attach to such contributions in the years to come.

Jenkins, Arthur H. and Ann R. *A Short History of Abington Meeting with an Account of the Building of Abington Meeting House.* Privately printed by the authors. 1929. Address, 301 Wyncote Road, Jenkintown. Pennsylvania. Pp. 25. Paper.

This booklet is the final form of a paper prepared for the dedication exercises of the new building at Abington Meeting House, Eleventh Month 9, 1929. The frontispiece presents a view of the old meeting house, and another picture shows the addition. The body of the book is a valuable historical sketch of the meeting, with interesting references to the George Keith controversy, and various other outstanding episodes in the history of the meeting.

Unfortunately the early records of Abington Monthly Meeting are fragmentary. Apparently the first monthly meeting was held in 1683. In 1716 the meeting, evidently dissatisfied with the condition of its records, appointed a committee to "view the former minutes, and judge what is requisite to be transcribed." The compilation was completed in 1719, by George Boone, schoolmaster, uncle of Daniel Boone, later pioneer of Kentucky.

The first building on the present site was built about the year 1700, and was still standing as late as 1797, although in need of repair at that time. The oldest portion of the present building was erected in the year 1786–1787. (Our fellow member, Joseph H. Smith, has pointed out to the Editor the misprint in the BULLETIN, Vol. 16, no. 2 (frontispiece), which makes the date of the building 1756–57.)

An interesting story is told (p. 19) of a woman Friend who during the War for Independence did not feel free to pay money to the collector of fines for substitute military service. "But she did weakly indicate where the money could be found, by conducting the collector into the room where it was, which error of conduct she condemned to the satisfaction of the Meeting."

Jorns, Auguste, Dr. Rer. Pol. *The Quakers as Pioneers in Social Work* (*Studien über die Sozial-politik der Quäker*), translated by Thomas Kite Brown, Jr., Ph.D. New York: The Macmillan Company. 1931. Pp. 269. $2.00.

This is an admirable translation of a book written nearly twenty years ago. The decade following its appearance witnessed the corroboration and illustration of the view its pages give of the Quaker spirit in its indefatigable service to humanity. It is a scholarly study of the Friends' participation in every sort of social reform. In its preparation the author investigated with characteristic German thoroughness an amazing amount of material, including the voluminous contents of the Friends Reference Library in London. She presents her results in well written chapters on poor relief, education, the battle against alcoholism, public health, care of the insane, and, in greater detail, prison reform, and the abolition of the slave trade and of slavery. The abolitionist movement in England and in the earlier period in America is particularly well traced, but the American period leading up to 1865 is not adequately covered. The author gives also an outline of the Quaker movement as a background for her study, and the American edition includes an interesting and pertinent foreword by Amelia Mott Gummere.

The translator did more than translate. He added a full general index and a bibliographical index, the latter constituting a general bibliography. He enlarged the original bibliographical material and brought it down to date. He introduced references for undocumented statements, and often supplied references to editions more accessible than those cited by the original author. He added explanatory footnotes on matters not likely to be generally understood. He corrected various errors of names and dates, often supplying fuller information to clarify or amplify the text. In reality he became a co-author of the finished work.

No one can read the book without gaining a heightened appreciation of the Friends' original contribution to social welfare. Through their frequent coöperation with others not of their faith, their participation as a body in

many of the reforms has been largely overlooked. Their efforts have been not in the name of Quakerism primarily, but in the name of Christ and of humanity.

JOHN A. KELLY

HAVERFORD, PA.

Major, Charles. *Commemorative Meeting held at Providence Meeting House, Upper Providence Township, Montgomery County, Pennsylvania.* Privately printed by the author. 1929. Address, 1320 DeKalb Street, Norristown, Pa. Pp. 72. Paper.

The primary purpose of this book is to record the proceedings of a commemorative meeting held Ninth Month 28, 1929, at the site of the New Providence Friends' Meeting House, in Upper Providence Township, Montgomery County, Pennsylvania. This meeting house was built about 1730, and rebuilt in 1828. The frontispiece is a picture of the old meeting house. The book contains an interesting historical sketch of the meeting, and valuable source materials concerning it. The early minutes of New Providence Preparative Meeting appear to have been lost. However, certain interesting items about the meeting are contained in the minutes of Gwynedd Monthly Meeting. There are valuable genealogical data in the book concerning the following families: Richardson, Potts, Jacobs, Coates, Hamer, Starr, Cox, Rogers, Watson, Hobson, Thomas, Robinson, Evans, Adamson, Tyson, Harper, Jarrett, Corson, Ambler, and Hopkins.

Meyer, Ernest L. *"Hey! Yellowbacks!" The War Diary of a Conscientious Objector.* New York: The John Day Company. 1930. Pp. 209. $2.00.

The war diary of a conscientious objector, not a Friend. He was a political rather than a religious objector, and makes only casual references to Friends.

Nicolson, Marjorie Hope. *Conway Letters. The Correspondence of Anne, Viscountess Conway, Henry More, and their Friends, 1642–1684.* New Haven: Yale University Press. 1930. Pp. 517. $6.00.

This valuable work is edited by Marjorie H. Nicolson, now Professor of English in Smith College, to whom reference has formerly been made in the BULLETIN. The volume contains the correspondence of Anne, Viscountess Conway, the philosopher Henry More, and their friends, 1642–1684. Anne Finch, who married Edward, Viscount Conway, lived from 1631 to 1679. As early as 1650 she received a letter from Henry More, and the correspondence thus begun lasted to the end of her life.

The letters tell a long, interesting story, partly in the field of Quaker

history: how the famous Belgian philosopher-physician, Baron Francis Mercurius van Helmont came to England, became adviser and physician to Lady Conway, and joined Friends; how Henry More unwittingly influenced George Keith to become a Friend, and tried in vain to keep the Viscountess Conway from following the same course. She did not actually join Friends until 1677, about two years before her death. Shortly before that time she wrote to Henry More: "I am not in love wth the name of a Quaker nor yett with what you terme their rusticity, but their principles and practices (at least most of them) as far as I am capable to judge are Christian and Apostolical; and the most of them as farr as I can see or hear live as they preach."—p. 422.

The volume is a mine of source material, with copious editorial notes, and fortunately with a good index for reference. There are interesting reviews of it in *The Friend* (Phila.), 12 mo. 18, 1930, p. 290, and *The Friend* (London), 12 mo. 5, 1930, pp. 1109–10.

Nitobe, Inazo. *A Japanese View of Quakerism.* London: Friends Service Council. 1929. Pp. 16. Two Pence. Paper.

This is a second and abridged edition of the address delivered at the University of Geneva, 12 mo. 14, 1926, by Dr. Nitobe, prior to his departure from Geneva upon completing his service there as Assistant Secretary of the League of Nations.

After dwelling much on the virtues of Friends the author closes with a warning in the form of a story: Two Arabian boys, brothers, were ordered one evening by their father to study the Koran. One boy soon fell asleep. The brother then remarked, "Father, look at him sleeping, while I have my eyes fixed on the Holy Scripture." The father answered, "My boy, I wish you were asleep too rather than that you should indulge in spiritual pride."

Omwake, John. *The Conestoga Six-Horse Bell Teams of Eastern Pennsylvania.* Privately printed by the author. 1930. Address, Cincinnati, Ohio. Pp. 136.

Not Quaker, but Pennsylvania history. Profusely and beautifully illustrated and filled with interesting information concerning this picturesque mode of transportation. By one who, as a little boy by the dusty roadside of Pennsylvania, "lived the reality of all his hopes and ambitions in the joy of six great dappled grays, the rumbling of a ponderous white-topped wagon, and the music of the Conestoga bells."

Penn, William. *No Cross, No Crown.* (Edited by Norman Penney.) London: Society of Friends. 1930. Pp. 469.

This is another important reprint from the careful editorial hand of Dr. Norman Penney. A valuable introduction by the editor contains a brief

biographical sketch of William Penn and a history of his famous book now reprinted. An important statement in the Introduction, p. xiii, is as follows: "It must therefore be conceded that *No Cross, No Crown,* as now known, was not written in the Tower of London." The bibliography, p. xvii, lists fifty-two previous editions of the book, twenty-eight English, fourteen American, three Irish, four in German, two in French, and one in Dutch.

Schulze-Gaevernitz, G. von. *Democracy and Religion. A Study in Quakerism.* London: George Allen and Unwin, Ltd. 1930. Pp. 96. $.80 (postpaid).

The occasion of the Swarthmore Lecture of 1930 was of peculiar interest. The speaker was G. von Schulze-Gaevernitz, a German Friend, a former member of the Reichstag, and a Professor of Freiburg University. He was introduced by Professor A. Stanley Eddington to an audience that came early and eagerly to pack the large new meeting house in London from floor to ceiling.

The thesis of the speaker was that religion in general and Quakerism in particular have a political bearing. To show the political and social impact of Quakerism he cited the work of George Fox, William Penn, John Bellers, John Woolman, William Allen, John Bright, and Herbert Hoover. Modern democracy began in 1682 with William Penn's Holy Experiment in Pennsylvania. It showed its logical development in the protest against slavery made by German Friends of Germantown in 1688, and by John Woolman in the next century.

"Life is what we make it. The age becomes what it believes. It becomes chaos when it believes in the self-seeking and rottenness of men and thus lets loose the war of all against all. It becomes cosmos if it believes in the powers of freedom and fellowship and calls men to the service of the whole. . . . The Kingdom of God is coming, it even is among us. God's peace descends like dew upon this poor earth, let us be its overflowing vessel. Let us do our work whether small or great, here and now, without rest but without haste, as laying a stone for the Kingdom of God. . . . Let us work, let us hope, let us be silent."

Walling, R. A. J. (Editor.) *The Diaries of John Bright.* New York: William Morrow and Company. 1931. Pp. 591. $7.50.

A great book about a great Friend! The editorial work is done in a thorough and sympathetic fashion. The editor connects up the passages from the diaries with pointed, illuminating accounts of contemporary events. There is a Foreword by Philip Bright, the youngest and only surviving son of the great statesman. His quotation from his father's soliloquy on the Friends' graveyard cannot be passed over: "How much of what was good and lovely is there entombed! And yet the good and lovely cannot perish,

and now it is not there—it is, we humbly trust, where the good of all ages meet forever."

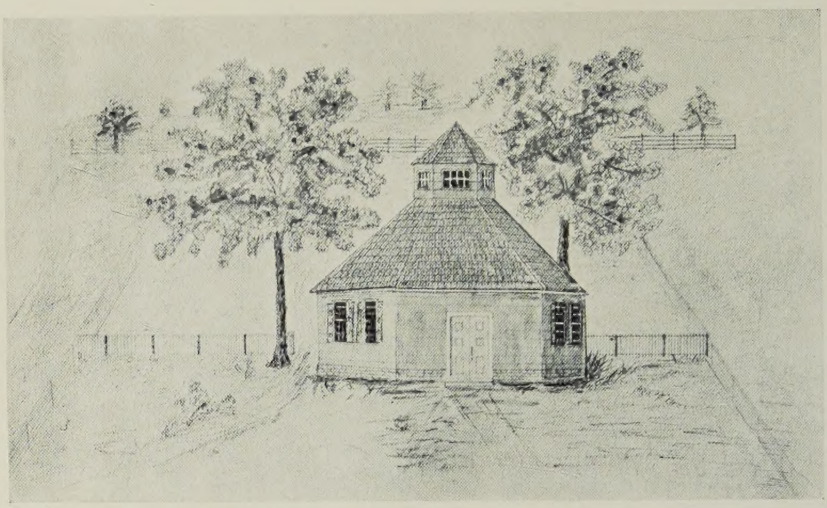
These *Diaries* reveal "Honour Bright," as he was called, as no biography could reveal him. It is his own story not only of the great activities of his life but of his more intimate association, ideas, and humors. Here was a statesman who believed that what was good morals was good politics. His principles were his policies. He favored the Corn Law reform and the enlargement of the franchise. He opposed war at all times even when it meant his resignation as a Minister. From the opening of the American Civil War he favored the North as against the South, when great material interests were almost winning England to the Confederate side. He was an admirer and lover of Abraham Lincoln and on hearing of his assassination was deeply stricken, feeling for some time "stunned and ill." He was a man of simple faith, tender sympathies, and broad charity.

He held fast to the major principles of Friends, but had little sympathy for outworn and threadbare traditions. When his sister Priscilla was disowned for "marrying out" he was grieved and disheartened. He wrote: "Our Monthly Meeting seems to be unable to perceive any distinction in cases; flagrant immorality and the marriage of a member with a religious person not a member are visited with the same condemnation. The Society may well not extend. . . . It keeps out multitudes by the imposition of tests and observances which can never be of real importance, and it excludes many from its fold who have done no wrong and whose assumed error may have been highest virtue" (p. 94). Happily his sister was in later years restored to membership and he records with appreciation that "Friends showed much kind feeling during the discussion" (p. 554).

A review with interesting personal sidelights and an illustration is in *The Friend* (London), 12 mo. 5, 1930, pp. 1100–1103.

Weygandt, Cornelius. *The Red Hills.* Philadelphia: University of Pennsylvania Press. 1929. Pp. 251. $4.00. A beautiful and instructive account of the Pennsylvania Germans, their life, work, and handicrafts, and of the fair countryside where they make their homes. But the author favors the name of "Pennsylvania Dutch," and says "It is pedantry, and worse than pedantry, to insist on 'Pennsylvania German'"—which to the present writer seems very questionable and quite pedantic.

Wilson, Edith J. *Church Government in the Society of Friends.* London: Friends Book Centre. 1929. Pp. 15. Two Pence. A brief explanation of the organization, methods, and practices of the Society of Friends. Useful especially to inquirers who wish to learn more about the ways of Friends.



First Friends' Meeting House, High Street, Burlington, New Jersey.
Built 1682.

Present Friends' Meeting House, High Street, Burlington, New Jersey.
(Where the anniversary meeting was held, 1931.)

This building was erected in 1784, on or near the site of the hexagonal house of 1682, illustrated above. Philadelphia Yearly Meeting was held here and in Philadelphia alternately until 1760, when the latter city became its permanent home. In the burial ground at the rear of the meeting house were buried the Indian Chief Ockanickon, and many noted Friends: John Kinsey, the elder, 1677; Samuel Smith, the historian, 1776; Stephen Grellet, 1855; Eliza P. Gurney, 1881; the families of Cox, Dillwyn, Deacon, Scattergood, and many more.